

# INTEGRATED APPROACH OF YOGA THERAPY

for

# POSITIVE HEALTH

Dr R NAGARATHNA  
AND  
Dr H R NAGENDRA



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# YOGA

FOR

## PROMOTION OF POSITIVE HEALTH

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## PREFACE

Man has stepped into the third millenium. Medical men are working with many technologists to offer better health care. world health organisation is engaged in taking stock of global health status and taking necessary steps to raise the health standards.

Scientific aptitude that entered medical profession in the begining of 20<sup>th</sup> century made rapid strides in eradicating epidemics and pandemics , through invention of antibiotics and vaccines. Although nutritional deficiencies and infections continue to be the major problem in the under developed and developing countries, the scinerio in developed countries is totally different. Hi-tech medical facilities with fascinating advances in spare part surgeries, although has made life more comfortable, with a life expectancy of greater than a hundred years, the expected quality of life, with harmony and peace seems to be far from reality. Problems of stress, stress related ailments, stundent unrest, breaking up families, are all on an exponential rise. The frustrated patients are moving towards alternative so called non-scientific therapies.

Deep thinkers, have raised questions as to why this way? what went wrong in our health delivery system? why the mental and social health problems are on the increase? what should we do to prevent such problems? can we raise the basic health level to greater heights as a preventive programme rather than do fire fighting after ailments have shown up? What are the markers of positive health? Is positive health a single state? what are the measures of positive health at the physical, mental, social and spiritual levels? what are the tools for acheiving states of positive health?

Health professionals who started by giving releif to their suffering sick fellow beings, through medicines and surgeries, are now faced with such newer questions because of the need of the hour. Most of the common health and social problems cannot be solved through germ theories, antibiotics or surgeries. The advent of



fascinating diagnostic tools has started pointing to the role of mind on matter. Biochemical, psycho-neurophysiological, immunological researchers are all recognizing the role of mind, the life style, suppressed emotions, stress etc. in the causation of many of these challenges of the millenium. Several research publications on the value of positive thinking, prayer, spiritual healing, mind-body medicine, yoga, acupunture, Qigong therapy, energy medicine are being poured into medical journals in spite of the resistance from hard core matter based pharmaceutical and surgery oriented researchers.

Now in the turn of the millenium, health professionals are forced to accept the paradigm shift in our approach to understanding human health problems. Mental health is being studied in all its facets. A large reserch team is at work in WHO, during this year of mental health, to find out methods of promoting the mental, social and spiritual well being of the human race at large.

Yoga, a science not less than 5000 years old has addressed a normal man to move towards higher states of harmony and peace both as an individual and also as a social being. Through years of introspection, practice and dialogue a huge knowledge base is available in this soil of spiritual seekes who meditated in the caves of Himalayas. The fund of knowledge that has been handed over to us by these keen researchers is gaining recognition by the health scientists as valuable tool to raise the basic human consciousness towards a harmonious life style of contentment and peaceful living.

sVYASA with scientific research as its base has used many of these techniques from the yoga lore and demonstrated its value in promotion of positive health in several areas.

Positive physical health in the form of improved muscle strength, stamina, dexterity, immune stability have been acheived after the integrated approach of yoga for Positive physical health.

Improved perceptual sharpness, intelligence, memory, emotional

stability that are indicators of positive mental health have been acheived after yoga pratictes.

Use of yoga in rehabilitation of socially sick persons from remand homes, prisons etc. has been acheived. The crime rate reduced in many cities of USA when one percent of the population practised transcendental meditation. Prevention of many of the stress related health problems are possible through yoga practices. Large number of general public, professionals, executives etc, are drawn towards these PPH programmes to not only prevent the dreaded diseases like heart attacks and cancers, but also to promote their own family harmony and peace.

This booklet takes you through a glimpse of the huge knowledge base from which relevent concepts, and practices have been culled out to make it practicable for common, working busy person today.

We are indebted to Sri Mohanji, Sri N. V. Raghuram for their contribution to the knowledge presented in this book. We thank Sri Ganga Nigombam, Ku.Jayanthi Devi, Sanahal Sharma Phurilatpam and many other Yoga Therapists for their help in preparing and publishing this booklet.

R.Nagarathna  
H.R. Nagendra



## PRAYER



Namaskāra Mudrā

Sit in any comfortable meditative posture and adopt Namaskāra Mudrā. Close the eyes. Observe your whole body and breathing. Turn your mind inwards. Begin your yoga session with chanting the following verse from Upaniṣads praying for the welfare of the teacher and the student:

ॐ सहनाववतु सहनौ भुनक्तु सहवीर्यं करवावहै।

तेजस्विनावधीतमस्तु मा विद्विषावहै।

ॐ शान्तिः शान्तिः शान्तिः ॥

*Om sahanāvavatu, Sahanou bhunaktu,  
Saha vīryam karavāvahai ,  
Tejasvināvadhitamastu, mā vidviṣāvahai  
Om Śāntiḥ, Śāntiḥ, Śāntiḥ.*

May he protect us both (i.e., the teacher and the student). May he nourish us both. May we both work together with great energy. May our study be enlightening and fruitful. May we not hate each other. Om Peace, Peace, Peace.

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## CHALLENGES AND SOLUTION

### 1.1 INTRODUCTION

Yoga is becoming popular in all parts of the world. For the restless mind it gives solace. For the sick, it is a boon. For the common man it is the fashion of the day to keep himself fit and beautiful. Some use it for developing memory, intelligence and creativity. With its multifold advantages it is becoming a part of education. Specialists use it to unfold deeper layers of consciousness in their move towards perfection.

Because of its rational basis, the modern medical system has replaced almost all the traditional systems of medicine in different parts of the globe. It has proved itself most effective in saving man from the fatal hands of contagious and infectious diseases. However, new widespread psychosomatic ailments and psychiatric problems are posing a great challenge to the modern medical system. It is here that Yoga is making a vital contribution to the modern medical system.

Extensive research on Yoga therapy over the last few decades has brought out the usefulness of Yoga for dealing with these ailments as an effective adjunct to medical management and also for long term rehabilitation.

'Prevention is better than cure' !; this proverbial saying is kept only as an accepted proverb in modern medicare delivery system. Hardly 1% of the budget is allotted in any country. Yoga could play a vital role in preventing diseases. All health clubs have started including yoga as part of their schedule and many go only for yoga in these health clubs.

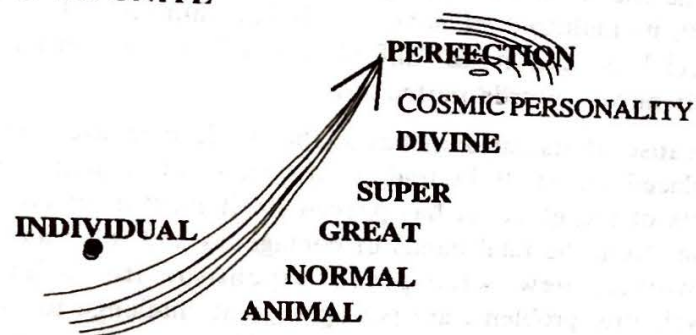
Promotion of positive health is being nurtured by many who do not want to be the victims of modern ailments. Yoga is playing a vital role in this aspect in the new millennium.



## 1.2 UNDERSTANDING YOGA

The term Yoga has its verbal root as युज् (Yuj) in Sanskrit. Yuj means joining, युज्यते अनेन इति योगः (Yujyate anena iti yogaḥ). Yoga is that which joins. What are the entities that are joined? In the traditional terminology it is joining of जीवात्मा (Jivātmā) with परमात्मा (Paramātmā) the individual self with the universal SELF. It is an expansion of the narrow constricted egoistic personality to an all pervasive, eternal and blissful state of REALITY.

YOGA IS TO UNITE



Pātanjala Yoga is one among the six systems of Indian philosophy known as Ṣaṭ darśanas. One of the great Ṛṣis (Seer), Patanjali, compiled the essential features and principles of Yoga (which were earlier interspersed in Yoga Upaniṣads) in the form of 'Sūtras' (aphorisms) and made a vital contribution in the field of Yoga, nearly 4000 years ago (as dated by some famous western historians). According to Patanjali, Yoga is a conscious process of gaining mastery over the mind.

The scope of Yoga as portrayed in Bhagavadgīta and Upaniṣads is far more comprehensive. As Swami Vivekananda puts it "It is a means of compressing one's evolution into a single life or a few months or even a few hours of ones bodily existence". In general, there is a growth process due to interactions with nature in all creation. But it may take thousands and millions of years for this natural growth; that is the long, instinctive way in animals. Man, endowed with discrimination power, conscious

thinking faculty the बुद्धि (Buddhi) and well-developed voluntary control systems, aspires to accelerate his growth. Yoga is that systematic conscious process which can compress the process of man's growth greatly.

Sri Aurobindo emphasizes an all-round personality development; at the physical, mental, intellectual, emotional and spiritual levels. He means by Yoga a methodical effort towards self-perfection by the development of the potentialities latent in the individual. It is a process by which the limitations and imperfections can be washed away resulting in a Super human race.

Thus, Yoga is a systematic process for accelerating the growth of a man in his entirety. With this growth, man learns to live at higher states of consciousness. Key to this all-round personality development and growth is the culturing of mind.

## 1.3 DEFINITION OF YOGA

### A. Yoga - Mastery over mind

As mentioned earlier, Patanjali defines in his second Pātanjali's aphorism - योगः चित्तवृत्ति निरोधः 'Yogaḥ Citta Vṛtti Nirodhah'.

(Yoga Sūtras: 1.2) Yoga is a process of gaining control over the mind. By so controlling the mind we reach our original state; तदा द्रष्टुः स्वरूपे अवस्थानम् 'Tadā draṣṭuḥ swarūpe avasthānam' (Yoga Sūtras 1.3). Then the Seer establishes himself in his causal state. This is the technique of 'mind control' prescribed by Patanjali. Control involves two aspects - a power to concentrate on any desired subject or object and a capacity to remain quiet any time. All of us have been developing the first aspect namely concentration. Rarely, the second capacity of man, to remain calm and silent, has been harnessed. Hence, Yoga mainly emphasizes, this second aspect. In Yoga-Vāsiṣṭha one of the best texts on Yoga, the essence of Yoga is beautifully portrayed thus, मनःप्रशमनोऽपायः योग इत्याभिधीयते 'Manah Praśamanopāyaḥ Yoga ityabhidhīyate' - Yoga is called a skilful trick to calm down the



*mind*. It is an उपायः (Upāyah), a skilful subtle process and not a brutal, mechanical gross effort to stop the thoughts in the mind. An unskilled layman trying to repair a television set is almost sure to spoil it, while an experienced and skilful person knows exactly on what to lay hands and to rectify the malfunctioning. He operates at the right place. Knowledge is the key.

Similarly, in the control of mind, a novice tries hard and gets disgusted when he finds himself more messed up, while Yoga gives him the necessary techniques to operate at the right place at the right time to gain complete mastery. This skill is the trick of allowing the mind to calm down and not to use brutal force to stop it.

In action, Yoga is a special skill which makes the mind reach its subtler state: योगः कर्मसु कौशलम् 'Yogaḥ Karmasu Kauśalam' (Gita 2.50). *Yoga is dexterity in action*. The dexterity is in maintaining relaxation and awareness in action. Relaxed action is the process. Efficiency in action is an outcome. Thus, Yoga is a skilful science of gaining mastery over the mind. Yoga is normally and traditionally conjectured and popularly known as a process or a technique to reach the ultimate state of perfection. However, yoga is found defined even as the states of higher powers and potentialities and even as ultimate state of SILENCE. Further yoga is also described as the power of all creative endeavours and creation itself. We will now see how yoga is described as a state and a power in various yoga and Upaniṣadic texts.

## B. YOGA - a state

Man leaps into higher states of consciousness and learns to stay and act tuned to these states. Yoga often refers to these subtle layers of causal states of our mind,

- (i) योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनञ्जय ।  
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥

(Gita 2.48)

Yogasthaḥ kuru karmāṇi saṅgam tyaktvā Dhananjaya,  
Siddhyasiddhyoḥ samo bhūtvā samatvam yoga ucyate

*Perform action, O, Dhananjaya, being fixed in Yoga, renouncing attachments and staying even minded in successes or failures. Evenness is verily Yoga.*

- (ii) तां योगमिति मन्यन्ते स्थिराम् इन्द्रिय धारणाम् ।

Tām yogamiti manyante sthirām indriya dhāraṇām

*Yoga is the state in which all our Indriyas are beheld steadily i.e., a state of mastery over senses and mind, as portrayed in Kathopaniṣat (2.5.4).*

- (iii) Yoga is the state of Samādhi - the Gita proclaims:

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चलाः ।

समाधावचला बुद्धिः तदा योगमवाप्स्यसि ॥

(Gita 2.53)

Śrutivipratipannā te yadā sthāsyati niścalāḥ,  
Samādhāvacalā buddhiḥ, tadā yogamavāpsyasi.

*Even on hearing confusing and conflicting statements when your mind will remain steadfast, unperturbed in a state of 'Samadhi' then you reach Yoga.*

Thus, the subtle state of mind featured by 'Steadiness' is referred to as Yoga. Yoga is a state of great steadiness at emotional level; balance of concentration and detachment at mental level and homeostasis at body level. It integrates the personality by bringing body-mind coordination in a well balanced way.

## C. YOGA - a power of creation

- (i) Gita further portrays yoga as power of creation:

विस्तरेणात्मनो योगम् विभूतिं च जनार्दन  
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥

(Gita 10.8)



Vistareṇātmano Yogam Vibhūtiṁ ca Janārdana,  
Bhūyaḥ kathaya tṛptirhi śṛṇvato nāsti me'mṛtam.

*Krishna, tell me once more, in detail your power of Yoga and your glory; for I know no satiety in hearing your nectarean words.*

Kṛṣṇa through his power of Yoga shows Arjuna the 'Viśwarūpa Darśana' the vision of the Universal being, by giving him divine sight.

(ii) In 'Śvetāśvatara Upaniṣat', this is portrayed thus:

नीहार धूमार्कानलानिलानां खद्योत विद्युत्स्फटिक शशीनाम्  
एतानि रूपाणि पुरःसराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥

(Śvetāśvatara Up. 2.11)

Nīhāra dhūmārkānalānilānām KhadyōtaVidyutsphatika  
śaśīnām, Etāni rūpāṇi puraḥsarāṇi Brahmanyabhivyaktikarāṇi  
Yoge.

*Mist, smoke, the sun, wind, firefly, lightning, crystal, moon, - these forms become the forerunners when Brahman is being revealed in yoga.*

Thus, Yoga is:

- (i) a process for elevating oneself through calming of mind,
- (ii) also the very states of higher, subtler layers of mind, and
- (iii) conceived as a creative power in man and that of the reality itself.

## 1.4 THE FOUR STREAMS OF YOGA

There are a large number of methods of yoga catering to the needs of different persons in society to bring about the transformation of the individual. They are broadly classified into four streams. Swami Vivekananda puts them as work and worship, philosophy and psychic control. Let us briefly understand what they are.

1. The path of work (Karma Yoga) involves doing **action with an attitude of detachment to fruits of action**. This makes man release himself from the strong attachments and thereby brings in him a steadiness of mind which verily

is Yoga - 'Samatvam Yoga Ucyate'. (Gita 2.48). Instruments of action and understanding (Karmendriyās and Jnanendriyās) get cleansed.

2. The control of emotions is the key in the path of **worship** (Bhakti Yoga). In this modern world, man is tossed up and down due to emotional onslaughts. The path of Bhakti is a boon to gain control over emotional instabilities by properly harnessing the energy involved in it.
3. The age of science has made man a rational being. Intellectual sharpness is imminent. Analysis forms the tool. The path of **philosophy** (Jñāna Yoga) is apt for the keen intellectuals and is centered around the analysis of 'happiness', the vital contribution of Upaniṣads. Also many other fundamental questions regarding the mind, the outside and inside world and the reality are taken up. Basic questions are raised even involving the intellect itself to reach the very basis of intellect.
4. Culturing of mind is the key for success in almost all endeavours in our lives. The Yoga of mind culture or **psychic control** (Rāja Yoga) gives a practical and easy approach to reach higher states of consciousness. It is based on the Aṣṭanga Yoga of Patanjali's yoga system.

One of the major contributions of Patanjali's Yoga Sūtras is the eight-limbed Yoga, popularly known as 'Aṣṭāṅga Yoga', which gives a comprehensive and systematic approach for developing the mind. The eight limbs are :

1. यम - Yama (the disciplines, 'DONT'S': Niśedhas)
2. नियम - Niyama (the injunctions, 'DO'S': Vidhis)
3. आसन - Āsana (the posture of the body)
4. प्राणायाम - Prāṇāyāma (the control of Prāṇa, the life force)
5. प्रत्याहार - Pratyāhāra (restraint of senses from their objects of enjoyment)
6. धारणा - Dhāraṇa (focussing of mind)
7. ध्यान - Dhyāna (deconcentration)
8. समाधि - Samādhi (super consciousness)



The first five limbs come under a general heading बहिरंग योग Bahiranga Yoga. In this बहिरिन्द्रियाणि the Bahirindriyas are used. It is used for indirect control of mind. The Bahirindriyas are :

- (a) कर्मेन्द्रियाणि - Karmendriyās : Hands, feet, organs of speech, excretion and procreation.
- (b) ज्ञानेन्द्रियाणि - Jnānendriyās ; Eyes, ears, organs of smell (nose), taste (tongue) and touch (skin).

The last three limbs are referred to as अंतरंग योग - Antaranga Yoga; the mind is used directly for culturing itself.

Thus, the four streams of Yoga help man to develop the personality at four different levels - physical, mental, intellectual and emotional and simultaneously bring about spiritual progress. Most of the other methods of Yoga - Laya Yoga, Japa Yoga, Mantra Yoga, Hatha Yoga, Kundalini Yoga, etc., are permutations and combinations of these basic methods of yoga.

### Unity in diversity

It is quite likely that a beginner gets confused looking at a host of yogic texts enumerating several methods of yogic practices. Though the systematic classification of most of them into four distinct streams helps him, he wonders which to choose, which will suit him and so on. For this purpose one has to understand the basic unity among these methods. There is a unity in all these methods since,

- (a) all these paths lead independently to the same goal and
- (b) there is the same structural transformation that takes place in the mind.

This 'Unity in Diversity' forming the core of Indian culture offers a grand note of cohesiveness among various practices. With this catholicity in understanding, when persons follow any one or more of these paths, they allow a harmonious and total growth of the personality.

Thus 'Yoga' is a vital tool for the development of man, probably more relevant in the modern scientific era than ever before.

## 1.5 WHY YOGA?

Any system or process will be accepted by the common man if it can prove its usefulness in his day-to-day aspects of life. In the past we have seen how the society accepted and adopted science as an integral part of its structure as technology solved the problem of providing the basic necessities of life and offering a more comfortable life to an individual. We have also seen, that now society is all set for Yoga. Why? 'Yoga' offers man a conscious process to solve the menacing problems of unhappiness, restlessness, emotional upset, hyper-activity, etc., in the society and helps to evoke the hidden potentialities of man in a systematic and scientific way by which man becomes a fuller individual. All his faculties - physical, mental, intellectual and emotional - develop in a harmonious and integrated fashion to meet the allround challenge of the modern technological era with its hectic speed.

The speciality of yogic processes is that, the faculties get sharpened in tune with the spiritual progress of man. Let us now try to understand what we mean by an integrated personality development with spiritual growth.

### A. Personality development - Physical level

Physical personality development, would not imply a bulky body weighing a 100 kg. An ideal body has the following features brought out by Yoga :

- (i) A proportionate body with all muscles relaxed in the normal state. It is soft like a flower and flexible to the core.
- (ii) Instantaneously it can acquire a diamond's hardness. All organs and systems in the body work in harmony and with least abnormalities.
- (iii) The chronic and acute ailments vanish or are absent in such a body.

These aspects of personality development at physical level make the body work most efficiently by harnessing the energies in the right direction. At resting periods all the muscles are relaxed



and the joints remain loose to conserve energy and the metabolic rate is very low. During normal activities, just the necessary amount of energy is used by the body. At crucial times, under conditions of high stress, the functions of organs co-ordinate so nicely that the necessary energy gets evoked and flows profusely into those regions which need more energy. The body gets all the necessary strength to deal with the situation. This 'stamina' through harnessing of inner vital energies and training the different organs and systems to work in such co-ordination, can be effectively accomplished by yogic practices. It is in this area of application of Yoga that the specialists in physical culture, wrestlers, sportsmen, acrobats, gymnasts, etc., are keenly interested and are putting Yoga to utmost use.

### B. Personality development - Mental level

The power of imagination 'Creativity' and steadfastness (Will-power) are the two aspects of mind which come under this head of personality development. It has been well recognised that creativity is the core of 'Arts' and 'Technology'. It has been seen that yogic practices enhance the creative power of man. As such, many musicians, poets, film artists, engineers and technologists have been attracted to Yoga.

'Will Power' is an essential requirement for all persons to accomplish any work, however insignificant or great the task be. There is a fine Śloka in Nīti Śatakam describing three types of people:

प्रारभ्यते न विघ्न भयेन नीचैः प्रारभ्य विघ्न विहताः विरमन्ति मध्याः ।

मुहुर्मुहुरपि प्रतिहन्यमानाः प्रारब्धमुत्तमजनाः न परित्यजन्ति ॥

(Nīti Śatakam)

Prārabhyate na vighna bhayena nīcaih  
Praabhya vighna vihatāḥ viramanti madhyāḥ  
Muhurmuhurapi pratihanyamānāḥ,  
Prārabdhamuttamajanāḥ na parityajanti.

*Fearing possible obstacles and difficulties, the lowest do not start the work at all. Having come to face obstacles one after*

*another the middle type leave the work uncompleted. But best are they who reach out to completion of the task inspite of all odds that torture and crush them all through.*

Yoga by its systematic and conscious process of calming down the mind erases the weaknesses in the mind and builds will power into it. In such a mind each obstacle is conceived as a challenge and arouses tremendous energy to combat the situation. Bravery becomes a part of the personality. Steadfast to the core, such a person takes up with marvellous sobriety the challenges in life and converts them into opportunities for accomplishing his mission.

### C. Personality development - Emotional level

Our emotions control our behaviour especially at crucial junctures. The challenges of the modern era pose a great threat to the emotional faculty of man. Yet the culturing of our emotions - development of our emotional faculties finds no place in the whole scheme of education. Man looks lost amidst the atrocities of life unable to overcome his emotional conflicts, blocks, and turmoils. The result is deep unrest, agony and psychosomatic ailments.

Yoga trains us to

- (i) systematically sharpen and sensitize our emotions and
- (ii) consciously expand and diffuse the overtones of such sensitization. Thus, Yoga offers a fine tool for the development of the emotional personality of man.

### D. Personality development - Intellectual level

In the modern era of science, a sharp intellect plays a key role in the scheme of education. Rather than mechanical cramming up of information, thinking and understanding are valued more in the learning process. The children are taught right from the primary level to think logically and scientifically. The capacity to analyse and correlate relevant information forms the function of the intellect; concentration is the expression, precision is the outcome.

However, this enhanced power of the sharpened intellect



associated with deep powerful concentration among the intellectual cream of the society has also bound man into the whirlpool of intellectual slavery. He finds himself unable to come out of the strong clutches of deep concentration. Though it is torturous and he very much wants to come out of it, he finds himself stuck. His worries and attachments do not release him. The development of personality at intellectual level should not only result in an intense sharpening of the intellect but also include, a mastery to come out of the enslaving power of the sharpened intellect. Swami Vivekananda therefore rightly emphasized "concentration and detachment" as the two vital parts of education. Not only should it be possible for one to dive deep into any subject but also be able to come out of it at any moment. It is again the speciality of Yoga that can bring about this comprehensive development of intellect. As we have seen, yoga emphasizes the skill to calm down the mind and it is this skill to pacify the mind that brings the capacity to detach. Hence, yoga is attracting the attention of many 'intellectual sufferers', bringing them into its fold.

### E. Personality development - Spiritual basis

A man may have a very sturdy physique, amazing creative power, a powerful intellect and a highly sensitized emotional grasp, yet may have no iota of spiritual progress. He may not possess even an inkling of the spiritual dimension. What then can be said to characterise this development? Kathopaniṣat defines the same thus:

परास्त्रिखानि व्यतृणत् परिभूः स्वयंभूः तस्मात् पराज्पश्यति नान्तरात्मन्।

कश्चित्धीरः प्रत्यगात्मानमैक्षत आवृत्तचक्षुः अमृतत्वमिच्छन् ॥

(Kathopaniṣat 2.1.1)

Parāñci khāni vyatṛṇat paribhūḥ svayambhūḥ  
tasmāt parāñ paśyati nāntarātman,  
Kaścit dhīraḥ pratyagātmānamaiḥṣata  
āvṛtta cakṣuḥ amṛtattvamicchana.

*The self-existent lord made the senses out-going. Therefore one sees the outer things and not the inner Self. A rare, courageous*

*person, desiring immortality, turns his eyes away and then sees the indwelling Self.*

Normally all of us are so structured that we look mostly outside of ourselves - at the environment. The senses grasp things around them - predominantly we spend the whole life in understanding the grandeur of the world outside, solving the problems associated with it; unravelling the mysteries therein; using such knowledge to make our life more comfortable and enjoyable; bringing up our children to perpetuate and sustain the society around us; striving to set patterns of behaviour and etiquettes of transactions, and so on. We are busy throughout. Notwithstanding this pattern of life, some glimpses into the depths of our inner dimension occasionally flash in all our lives. Very few catch these glimpses but some are awfully struck by the hitherto unknown dimensions hidden within. The search begins; the quest starts.

Then, that person is on the march towards spirituality. Thus the spiritual dimension of man concerns itself with the inner world - the move towards the causal state of mind, the root of the intellect and the substratum of the emotions. Man starts looking inwards. It is this inward journey that marks the beginning of the spiritual quest. An introspection, an inward look, an inner awareness, features the quest. The subtler layers of mind unfold themselves - the inner dimensions of the personality open out.

Thus yoga is a process of around personality development by

- (i) deep relaxation at muscular level,
- (ii) slowing down of breath and maintaining balance at Prāṇic level,
- (iii) increasing creative and will powers at mental level,
- (iv) sharpening the intellect and calming down the mind at intellectual level,
- (v) enhancing the happiness in life and equipoise at emotional level and
- (vi) manifesting the innate divinity in man in all aspects of life.



Yoga is not only a process for leading man towards this astounding hidden inner personality of man by bringing mastery over the body, mind, intellect and emotional faculties, but also a powerful tool to manifest those hidden potential powers in him.

As man progresses, his zeal to perfect himself grows. In the process, he learns and understands the expressions of nature around him. The inner growth and outer expression go hand in hand. He starts manifesting the inner divinity in his behaviour. His lower animal pulls and emotions - Ariṣadvarga, the six major enemies of man namely kāma (intense desire), krodha (anger), lobha (miserliness), Moha (infatuation) mada (arrogance) and Mātsarya (jealousy) diminish continuously. His slavery reduces. He starts becoming the master by gaining control over them. And that is the growth process which is in tune with spiritual growth.

Great scientists as great seekers of reality hesitate not, to open themselves to unknown regions as well. There is an adventure in it for them. The new glimpses of the inner world draw them within. It is this openness, humbleness and humility among the highly developed researchers of the modern scientific era that is making them use yogic practices in their quest. They know no prejudices. Appreciation of such developments by earlier seekers characterises them. Yoga is leading them to open up their spiritual dimensions. Thus Yoga can accomplish an all-round personality development by solving the problems of man and by bringing bliss into his life. It is for this reason that yoga is also becoming popular day by day in all parts of our globe just as science and technology grew popular in the society. Yoga is a science applicable to all, irrespective of age or sex, caste or creed, religion or sect.

## On the path of yoga

As one proceeds with the practice of Yoga, the first symptoms of progress show-up. Śvetāśvatara Upaniṣat puts it thus :

लघुत्वमारोग्यमलोलुप्तं वर्णप्रसादं स्वरसौष्टवं च  
गन्धः शुभो मूत्रपुरीशमत्पं योगप्रवृत्तिं प्रथमां वदन्ति ॥

(2.13)

Laghutvamārogyamaloluptam,  
varṇaprasādam svarasoṣṭavam ca;  
Gandhaḥ śubho mūtrapurīśamalpam,  
yogapravṛttim prathamām vadanti.

*It is said that the first signs of entering Yoga are lightness of body, health, thirstlessness of mind, clearness of complexion, a beautiful voice, an agreeable odour and scantiness of excretions. Hatha Yoga Pradipika (H.Y.P.) also portrays a set of similar characteristics.*

वपुकृशत्वम् वदने प्रसन्नता नादस्फुटत्वं नयने सुनिर्मले  
अरोगता बिन्दुजयोऽग्निदीपनं नाडीविशुद्धिः हठयोग लक्षणम् ॥

(H.Y.P.2.78)

Vapukṛśatvam vadane prasannatā  
nādasphuṭatvam nayane sunirmale,  
Arogatā bindujayo'gnidīpanam,  
Nādvīśuddhiḥ haṭhayogalakṣaṇam.

*When the body becomes lean, the face glows with delight, añahata nāda (divine sound) manifests, eyes are pure, body is healthy, sexual discharge under control, the appetite is increased; then one should understand that the Nādis are purified and success in Hatha Yoga is approaching.*

## A word of caution

Fascinated by the results, one may start over-doing yoga practices. Deep sensitivities may sometimes increase the selfishness of man. Unless precautions are followed, he may end up in disasters. Yoga could become dangerous.



'Na hathāt na balāt', 'Not by excessive brutal pursuits, not by force' is the formula for quick progress. It is an intelligent management, a skilful process that hastens growth. That is the guideline in yoga.

## 1.6 YOGA WAY OF LIFE AND SOCIETY

Yoga not only provides techniques for the growth of man from his animal level to heights of perfection, it carves out a way of life for him. Yoga way of life is characterised by peace and tranquility, harmony and health, love and happiness, precision and efficiency. The drive for such a way of happy life is not an indiscriminate instinctive drive of an animal-man. The drive is featured by discrimination, right understanding of happiness and harmony and a calculated adoption of a suitable value system congenial to the accomplishment of increasing happiness. The drive and the norms are prescribed by the Sanātana Dharma.

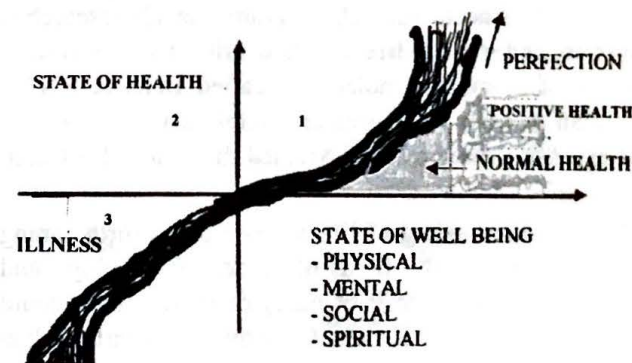
The social philosophies in action today have started showing up their inadequacies in solving the problems of man. The basic drives used in the construct of the social dynamics considering the macro forces operating in the social growth processes are either too crude akin to the animal instincts (fear) or based on ignorance about the science of happiness (economics as the whole and soul of social growth and sex as the main drive to achieve all happiness). Yoga way of life offers a newer understanding of the social dynamics for the construct of an ideal society. Not only does the Yoga way of life provides a frame-work for the intelligent management of forces within (the inner micro world), but it also provides the right basis for the macro transactions in the society. Apart from providing a philosophical base to the social dynamics, a wholesome approach based on the comprehensive wisdom of Sanāthana Dharma is provided for the society.

And that is the yoga way of life. Thus Yoga way of life answers the quest of man. Hence, Yoga is now once again coming to the fore to prove its role as vital to human growth and well being, to social harmony and peace which alone can make an ideal society. We are in a transition to move from an era of science and technology to an era of Yoga and spirituality.

## HEALTH -The "IAYT" way

### 2.1 CONCEPT OF HEALTH AND YOGA

According to the World Health Organisation (WHO) the state of health is defined as a state of complete physical, mental, social and spiritual well being and not merely an absence of disease or infirmity. It is clear from this definition that health and ill-health are not two discrete entities as commonly understood but health should be conceived as a continuous function indicating the state of well being.



In the diagram, the 3rd quadrant 'the region of ill-health' represents what normally we designate as 'Sickness'. Below this, man acts instinctively and is akin to animal man. Coming to the first quadrant, the region of 'normal health' the state of normal man is indicated. As he moves along the line further up, he becomes healthier featured by the dormant faculties expressing more vividly in man. This is shown as the region of 'positive health', the next region after the human spectrum. In this state, the limitations of normal man namely the strong urges of thirst, hunger, fear and sex are reduced greatly and are fully under control. In the concept of Sri Aurobindo, the new faculties of deeper perceptions of the world beyond the five senses emerge

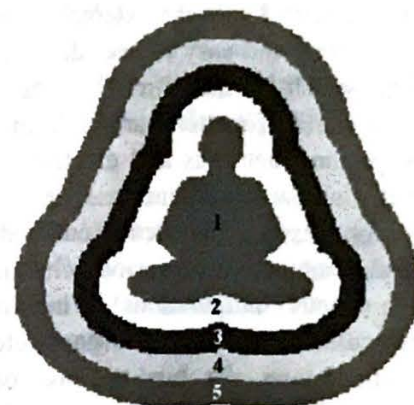


in this phase of superhuman existence. Further growth leads man to unfold even deeper layers of consciousness and widen the spectrum of his knowledge to move towards divinity or 'perfection'. In this march towards perfection, Yoga is a systematic conscious process for accelerating the growth of a human being from his animal level and ultimately to divinity. It is a systematic methodology for an all round personality development-physical, mental, intellectual, emotional and spiritual components of man. Thus, Yoga in its general methodology for the growth of man to divine heights includes techniques useful for therapeutic applications in making man healthier.

## 2.2 THE FIVE LAYERS OF EXISTENCE

Notwithstanding the sincere and subtle (atomic level) researches the attempts to understand life as an offshoot of matter, a conglomeration of atoms and molecules (called DNA & RNA), are leading man to regions of greater complexity. Decades of subtler and expensive research have yielded much less fruit than expected.

However, better understanding of life appears to be forthcoming with efforts directed towards fields of modern psychology and parapsychology. The forerunner of many of these efforts could be traced back to the work of Kirlian. Controversies apart, Kirlian photography triggered the interest of a large number of scientists and technologists all over the world. Investigations into the unknown regions of human existence started unravelling the mysteries of life. Parapsychology institutes have grown in number. Scientists have started reconsidering their hypothesis that life also is an emergence from matter. They recognize some existence beyond the physical body. The scientific study of the human Aura by Tart, the professor of psychology at the University of California at Davis, USA, delineates the following aspects of human aura (a) The physical aura; (b) The psychological aura; (c) The psychical aura, and (d) The projected aura. In relating the experience of the psychics, the terms human aura, Etheric double, Astral body, Thought-forms, etc., have often been used.



Panca Kośa - five layered existence of human being

- (1) Annamaya Kośa, (2) Prāṇamaya Kośa, (3) Manomaya Kośa  
(4) Vijnānamaya Kośa, (5) Ānandamaya Kośa.

### Annamaya Kośa

In the tradition of Yoga and Upaniṣads, this concept of pancakośa is described in Tāittireya upaniṣat where in the teacher Varuṇa the father is guiding the student Bhṛgu in his search for reality. The son asks the father to tell him what is the most fundamental stuff of this universe from which all creation has come. The father leads him on through hints to perform Tapas (internal research) to find out an experiential answer to the question. The son goes into silence and comes back to the father with an answer that all this universe is made up of 'Anna' (matter). Every thing in the universe is made of 'Anna', everything comes out of Anna, everything is sustained by Anna and every thing dissolves into Anna. Father is very happy that the son has been able to arrive at one common principle of the external universe. This matter (Anna) based aspect of our physical personality is called Annamaya Kośa. Annamaya Kośa consists of five elements (Pancabhūtas) namely the earth (Pṛthvi), water (Jala or Ap), fire (Agani Or Tejas), wind (Vayu), and space (Ākāśa). This is normally nourished by the gross food that we consume.

This is what the modern science also has understood. It has successfully unravelled the subtilities of this Kośa. In his search towards reality or the unchanging fundamental unit of this



universe, a scientist started with the external gross world of solid matter which is simple and easy to see, divide, and do experiments with. This search led him through steps of understanding of this entire world of matter starting from elements, molecules, atoms, protons, neutrons and electrons; He further understood that it is all packets of energy. The atoms conglomerate together to form various chemicals; our body is therefore a permutation and combination of various chemicals (i.e., packets of energy in various configurations). When they join together they form molecules, cells, tissues, organs, etc. These follow certain well defined laws of nature and are controlled by nervous (electrical) and chemical (hormone) mechanisms to bring about movement and action in each and every cell. Thus annamaya kośa is the physical frame which is the grossest of the five Kośas.

### Prāṇamaya Kośa.

Father Varuṇa says " my dear son, there is something more subtle than what you have discovered, please go on and carry on with your research". Bhṛgu after a long research comes back and says 'Oh, father, it is the prāṇa - the life energy, from which even the gross annamaya Kośa comes out'. Prāṇa the life energy described here is not the material electromagnetic energy spectrum known to modern science. All these energies like electricity, sound, light, radio, x-ray, etc. belong to annamaya kośa as they are bound by energy laws. The prāṇa described here is subtler than that. It does not follow the laws of the usual energies. It is described as,

"स्वयमेव तानवं याति स्वयमेव पीनतां याति"

(Svayameve tānavam yāti, Svayameva pīnatām yāti)

that which can increase or decrease by itself without any external agency. The body may be there but without life or Prāṇa it is gross, useless. This Prāṇa is the basic fabric of this universe both inside and outside our body. A uniform harmonious flow of Prāṇa to each and every cell of the annamaya kośa keeps them alive and healthy. Prāṇa has the capacity to move into different areas of the body (annamaya kośa) depending on demand. For e.g.,

when you perform more brain work you need more prāṇa in the head region, when you walk you need more prāṇa in the lower limbs, etc. If the prāṇa flow to any organ increases inadvertently and without control, it can lead to dysfunction of that organ at the annamaya kośa.

Prāṇa flows through subtle channels called Nādis. The five dimensions of this Mukhya prāṇa flow resulting in activities in these areas are called Panca prāṇa. The downward force called Apāna is responsible for functions like defaecation, urination, menstruation, ejaculation, parturition etc. The prāṇa responsible for breathing movement is called 'prāṇa'. Uḍāna is responsible for upward activities like vomiting, Samāna is responsible for proper digestion and balancing prāṇa and apāna.



Vyāna is that which is responsible for all activities in the periphery like nerve impulses, blood circulation, cellular activity in all cells. A balance between all these five prāṇa is health, and imbalance is ill health.

### Manomaya Kośa

Bhṛgu is now guided by his father to go back for Tapas. He returns after long penance and says "Oh. my Guru, I realise that Manas (mind) is the source of everything". This is called Manomaya kośa. This is the aspect of one's personality wherein the mind carries on its different functions such as perception (Manah), memory (Citta) and ego (Ahankara).

Mind, which is defined as a conglomeration of thoughts responds to the input through sense organs. For example, you see a big red flower; eyes send the image to the brain and the mind (manah) perceives it as a beautiful rose. Within the next fraction of a second your memory (Citta) deciphers that it as a very rare variety of rose which you wanted to see badly. The thought circulates in



mind and citta which soon goes on to make you feel "Oh, it is so beautiful, I like it, I love it, I want it". This component of the manomaya kośa in which this rapid recycling takes place and gathers momentum is called the 'Emotions' (Bhavana). This is characterised by feelings such as "likes or dislikes", "love or hate", backed by the heavy 'I' (the ego). It is this emotion that is the root cause of all human joy and distress. When the emotions become powerful, they start governing our actions against what is right. This "going against the cosmic laws" leads to imbalances called Ādhi or Stress. Long standing Ādhis get pushed into prāṇamaya and annamaya kośa causing Vyadhis. Manomaya kośa is our mental and emotional library, the subtler layer of our existence. Hence the statement 'You are what you think you are' which Bhṛgu realised as the basis of not only his own individual but also as the basis of the entire creation.

### Vijnānamaya Kośa

As Bhṛgu reports to Varuṇa about this wonderful discovery, the master is happy but he says "Please move on. you have just a few steps to go ahead, you are in the right direction." Now through intense long tapas, Bhṛgu realises that it is all the Vijnāna (knowledge) from which the entire creation has happened and that could be the final reality.

Vijnanamaya Kośa is the fourth layer of our existence. We all have two minds. For e.g., when the manomaya kośa said that "It is a beautiful rose, I want to have it" and you started instructing your hands to pick up the flower, the inner mind said "Sorry, you cannot pluck that flower; it does not belong to you; it is from the neighbour's garden" and you stopped the action. This conscience within that continuously guides us to do a thing or not to do a thing is the Vijnānamaya kośa. It is this component of the mind that has developed in human race greatly that differentiates man from animals. Bhartrhari says.

आहार निद्रा भय मैथुनं च  
सामान्यमेतत् पशुभिः नराणाम्  
बुद्धिर्हि तेषां अधिको विशेषः  
बुद्धिर्विहीनः पशुभिः समानः।

Āhāra nidrā bhaya maithunañ ca,  
Sāmānyametat paśubhiḥ naraānām;  
Buddhirhi teṣam adhiko viśeṣaḥ,  
Buddhirvihinaḥ paśubhiḥ samānaḥ.

*Hunger, sleep, fear, procreative instinct are common to man and animals. It is the Buddhi (discriminating faculty) that is special for man. A Person who does not have this Buddhi is equal to an animal.*

Bhartrhari brings out this point as to how the higher faculty, the Vijnanamaya continuously guides the manomaya kośa to get mastery over the basic instincts. Hence in man we know that, even these basic instincts are all psychological. For example we have lost the cyclical behaviour as in animals who get into reflex oestrus cycles (heat) for sexual behaviour. This freedom element which is inbuilt in all human beings, guides him to discriminate what is "good and bad", "right and wrong", "useful and not useful" to move towards long term sukha (happiness). Thus, vijnānamaya kośa is the discriminating faculty.

### Ānandamaya Kośa.

Varuṇa now directs the son to go back to tapas and this time Bhṛgu never returns. The master goes to check why the son has not come back. He was surprised to see that Bhṛgu is completely engrossed in deep Ānanda (bliss). There is no individual 'I' of the Vijnāna or manomaya kośa, that can report to the father about his realisation. Bhṛgu is now established in the knowledge of the final truth that Ānanda is the basic stuff of this universe from which every thing has been created.

This is called Ānandamaya kośa - the bliss layer of our existence. This is the most subtle aspect of our existence which is devoid of any form of emotions; a state of total silence - a state of complete harmony, and perfect health.

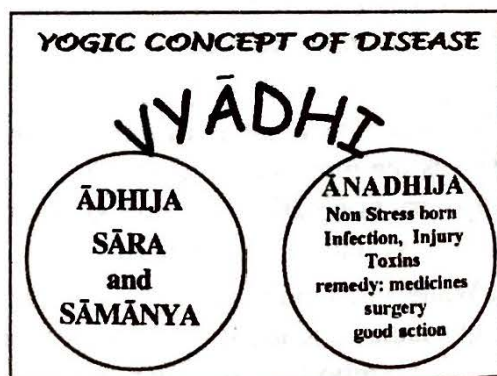
While in Manomaya Kośa the creative power predominates, in Vijnānamaya Kośa it is the power to discern and discriminate. Bliss is embodied in Ānandamaya Kośa, the highest stage of evolution in the manifested existence. It is the subtlest among



the five layers of existence. In his journey towards the Ultimate, man crosses these kośas of existence one by one. Through analysis called 'Panca Kośas Viveka' (Knowing through experience, one's five Kośas of existence) and the associated practices called 'Tapas' man transforms himself by gradually getting relieved from the bondages and constrictions of each Kośa. This is one of the methods of reaching the ultimate goal enumerated and described in the Upaniṣads.

## 2.3 THE SCIENCE OF ILLNESSES

In Ānandamaya Kośa a man is healthiest with perfect harmony and balance of all his faculties. At Vijnānamaya Kośa there are movements, but are channelised in the right direction. As such, it is in the Manomaya level the imbalances start, say the yoga texts. Likes and dislikes have come to play at this level. They start governing our actions; often they are in the wrong direction. The liking of Gulab Jamoon in a diabetic may lure him to eat the same against doctors advice. Thus going against what is right causes imbalances. These imbalances amplify themselves resulting in mental illnesses called Ādhis'. At this stage there are no symptoms at the physical level. Prompted by the perpetual growth of desires, these mental diseases concealed in us, begin to manifest themselves externally and gradually they percolate to the physical frame. Preponderance of Ajnāna (ignorance about one's real state of bliss) leads one to perform wrong actions such as eating of unwholesome food, living in unhealthy dwellings, doing things at untimely hours, association with the wicked, evil thoughts, inflict injuries, etc. These breed physical diseases called



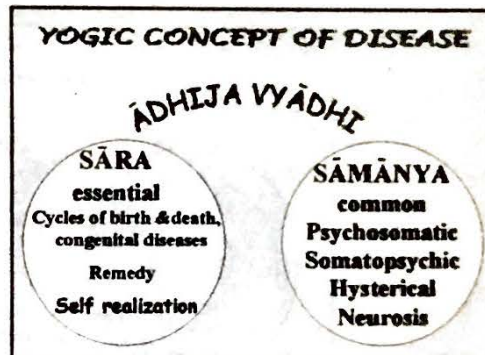
The Ādhis (primary diseases) are two fold—Sāmānya (ordinary) and Sāra (essential). The former includes the diseases incidental to the body while the latter is responsible for rebirth to which all men are subject.

The Sāmānya are normally produced during the interactions with the world. These may be termed as psychosomatic ailments. When dealt with by suitable techniques and congenial atmosphere, Ādhis of the ordinary type will vanish. Along with it are destroyed the physical ailments i.e., the Vyādhis caused by these Ādhis—Ādhijāh Vyādhayah. The subtler Ādhis of the essential type (Sāra) which cause the birth of the physical body can be destroyed only by the realization of the causal states of mind and a corresponding ability to live in Vijnānamaya and Ānandamaya Kośas. In that state, man transcends the cycles of birth and death.

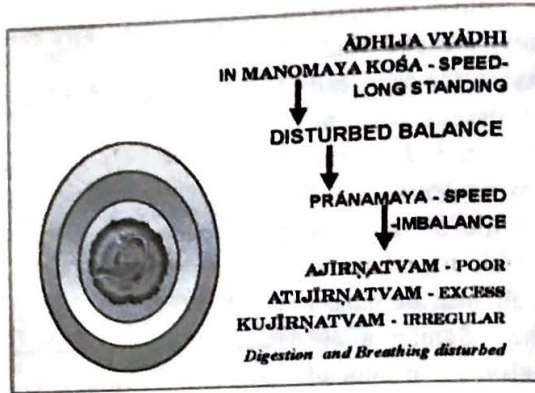
The second category of ailments are Anādhijāh Vyādhayah—those not originated by mind. These would probably include the infectious and contagious diseases. The text says that Anādhijā Vyādhis can be handled through conventional medicines (the chemotherapy of modern medicine and Ayurveda), Mantras (with their natural vibrational characteristics) and good actions. These bring about the purity of mind, the Prāṇa flowing freely in the body and the food getting digested better and assimilated properly allowing the diseases to vanish.

### The psychosomatic illnesses

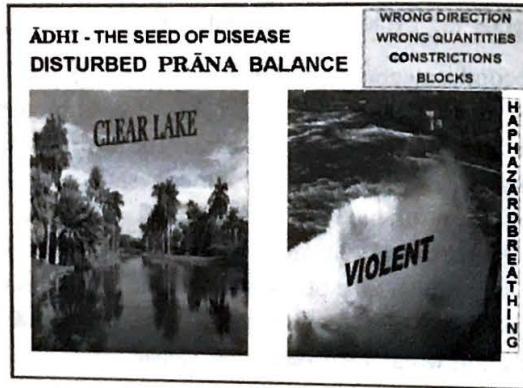
Among the two types of Ādhis described the Sāmānya (ordinary) type corresponds to the modern psychosomatic ailments. When the mind is agitated during our interactions with the world at large, the physical body also follows in its wake. These agitations cause violent fluctuations in the flow of Prāṇa in the Nādis.







The Prāṇa flows in wrong paths flying from one to the other without rhythm and harmony. The Nādis can no longer, in this condition, maintain stability and steadiness, but quiver. Due to these disturbances of the Prāṇa and unsteadiness in the Nādis, the food does not get properly digested. There arises *Kujirṇatvam* (wrong digestion), *Atijirṇatvam* (non-digestion) and *Ajirṇatvam* (over digestion). When this improperly digested food settles down



in the body amidst such commotion it results in ailments of the psychosomatic type. Contained in this process of generation of psychosomatic ailments is the method for treating such ailments.

The following is an extract from Laghu Yoga Vāsīṣṭha (in Sanskrit) which describes the genesis of illnesses and suggests the remedy for the same.

राम उवाच ॥ किंविनाशाः किमुत्पादाः शरीरेस्मिन्मुनीश्वर ।

आध-नो व्याधयश्चैव यथावत्कथयाशु मे ॥

वसिष्ठ उवाच ॥ देहदुःखं विदुर्व्याधिमाध्याख्यं वासनामयम् ।

मौर्ख्यमूले हि ते विद्यात्तत्त्वज्ञानपरिक्षये ॥२॥

अतत्त्वज्ञानवशातस्त्विन्द्रियाक्रमणं विना ।

हृदि तानवमुत्सृज्य रागद्वेषध्वनारतम् ॥३॥

इदं प्राप्तमिदं नेति जाड्यात्सुषुप्तमोहदाः ।

आधयः संप्रवर्तन्ते वर्षासु मिहिक्र यथा ॥४॥

भृशं स्फुरन्तीष्विच्छासु मौर्ख्ये च घनतां गते ।

दुरन्ताभ्यवहारेण दुर्देशाक्रमणेन च ॥५॥

दुःकालव्यवहारेण दुःक्रियास्फुरणेन च ।

दुर्जनसंगदोषेण दुर्भावोद्भावेन च ॥६॥

क्षीणत्वाद्वातिपूर्णत्वान्नाडीनां रन्ध्रसंततौ ।

प्राणे विधुरतां याते काये च विकलीकृते ॥७॥

दौः स्थित्यकारणाद्दोषाद्व्याधिर्देहात्प्रवर्तते ।

नद्याः प्रावृष्णिदाघाभ्यामिवाकरविवर्षयः ॥८॥

प्राक्तनी चैहिकी वापि शुभा वाप्यशुभा गतिः ।

यैवाधिकासैव तथा तस्मिन्योजयति क्रमे ॥९॥

आधयो व्याधयश्चैवं जायन्ते भूतपञ्चके ।

कथं शृणु विनश्यन्ति राघवानां कुलोद्बह ॥१०॥

द्विविधो हि व्याधिरस्तीह सामान्यः सार एव च ।

व्यवहारश्च सामान्यः सारो जन्मनि यः स्मृतः ॥११॥

प्राप्तेनाभिमतैर्नैव नश्यन्ति व्यावहारिकाः ।

आधिक्षये चाधिभवाः क्षयन्ते व्याधयोप्यलम् ॥१२॥



आत्मज्ञानं विना सारो नाधिर्नश्यति राघव ।  
 न्या रज्ज्वबोधेन विना सर्पो न नश्यति ॥१३॥  
 अनाधिजा व्याधयस्तु द्रव्यमन्त्रशुभक्रमैः ।  
 चिकित्सकादि शास्त्रोक्तैः नश्यन्ति त्वं च वेत्सि तत् ॥  
 राम उवाच ॥ आधिः कथं भवेद्द्वयाधिः कथं च स विनश्यति ।  
 इति मे भगवन्ब्रूहि प्रसन्नपदया गिरा ॥१५॥  
 वसिष्ठ उवाच ॥ चित्ते विधुरिते देहः संक्षोभमुपयाति हि ।  
 तथाहि रूषितो जन्तुरग्रमेव न पश्यति ॥१६॥  
 अनवेक्ष्य पुरोमार्गममार्गमनुधावति ।  
 प्रकृतं मार्गमुत्सृज्य शरार्तो हरिणो तथा ॥१७॥  
 संक्षोभात्साम्यमुत्सृज्य वहन्ति प्राणवायवः ।  
 असमे वहति प्राणे नाड्यो यान्ति विसंस्थितिम् ॥  
 असम्यक्संस्थिते भूपे तथा वर्णाश्रमक्रमः ।  
 कुजीर्णत्वमजीर्णत्वमतिजीर्णत्वमेव वा ॥१९॥  
 दोषायैव प्रयात्यन्नं नाडीप्राणविपर्ययात् ।  
 यान्यन्नानि विरोधेन तिष्ठन्त्यन्तःशरीरके ॥२०॥  
 तान्येव व्याधितां यान्ति परिणामस्वभावतः ।  
 एवमाधेर्ध्वविद्व्याधिनाशाच्च नश्यति ॥२१॥  
 यथा विरेकं कुर्वन्ति हरीतक्यः स्वभावतः ।  
 भावनावशतः कार्यं तथा यरलवादयः ॥२२॥  
 शुद्धया पुण्यया साधो क्रियया साधुसेवया ।  
 मनः प्रणाति नैर्मल्यं निकषेणेव काञ्चनम् ॥२३॥  
 आनन्दो वर्धते देहे शुद्धे चेतसि राघव ।  
 पूर्णेन्द्रावुदिते सम्यङ्नैर्मल्यं भुवने यथा ॥२४॥  
 सत्त्वशुद्धौ वहन्त्येते क्रमेण प्राणवायवः ।  
 जरयन्ति तथान्नानि व्याधिस्तेन विनश्यति ॥२५॥  
 आधिव्याध्योरिति प्रोक्तौ नाशोत्पत्तिक्रमौ त्वयि ॥

The following is the translation of the Sanskrit text taken from  
 Yoga- vāsiṣṭha

Rāma interposed and said: Please enlighten me as to the origin and destruction of mental and bodily disease. In answer to this vasiṣṭha continued: The pains that afflict the body are called the secondary diseases whilst the Vāsanās that affect the mind are termed mental or primary diseases. We have reached our present state through the absence of the transcendental Jñāna, want of mastery over our sense organs and the perpetual growth of desire and egoism in the mind. And our delusion becomes intensified in us by forgetting the degradation of our state through such causes. With the growth of such delusion, the mental disease also conceals in us like the snows of winter. When the intense desires of a person begin to manifest themselves externally and the Ajñāna in him preponderates, he performs fearful Karmas and these in their turn breed bodily diseases. The body is further subject to diseases through such actions as the eating of unwholesome food, living in unhealthy places, doing things at unseasonable hours, injuries inflicted, association with the wicked, longing after improper things, evil desires, bad thoughts, the distention and contraction of the orifices of the Nāḍīs in the joints, etc. and the interrupted flow of the beneficial Prāṇas throughout the body-these cause the body to wither. These flourish in the form of diseases in the body, waxing and waning like the floods in a river during the different seasons. The body attracts effects to itself according to the nature of its countless affinities, good or bad, whether in previous births or in the present one. Thus we see diseases, primary and secondary, arise through the five fold Bhūtas (elements).

Now listen, Oh Rāma, to the manner in which the two forms of disease, primary and secondary, are destroyed in two ways. The wise say that primary disease has two sub-divisions: samānya (ordinary) and sāra (essential). The former includes the diseases incidental to the body, while the latter the rebirth to which men are subject. If the diseases which afflict this body return to their primal state then they are destroyed. Their primary causes being (bad) thoughts, if these thoughts are destroyed,



All bodily diseases will vanish. But the disease of rebirth, coming under the head of sāra, will never go except through Ātma-Jñāna. Is it possible to suppose that the misapprehension of a serpent in a rope can be removed except through the discovery of the real rope? But those grievous diseases of the body which do not arise through the original cause can be extirpated by mantras, medicine and the many means used by men well versed in medical lore. I need not expatiate upon this subject any further here.

Here Rāma asked Vasiṣṭha how mental diseases arise and how they are destroyed. Vasiṣṭha proceeded: When the 'manas' is agitated, then this body also follows in its wake. And when the body is agitated, then there is no proper perception of the things that are in one's way and Prāṇa flies from its even path on to a bad road, staggering like an animal wounded by an arrow. Through such agitation, Prāṇa, instead of pervading the whole body steadily and equally, vibrates everywhere at an unequal rate. Therefore the Nādis do not maintain a steady position, but quiver. This disturbance of Prāṇa in Nādis results in irregular incomplete or excessive digestion. The badly digested food which settles down in this body amidst such commotion, is transformed into incurable diseases. Thus through the primary cause (of the mind) the disease of body is generated. If this primary cause be annihilated at its root then all diseases will be destroyed.

Now hear of the path by which diseases may be removed by uttering of Mantras. Like base gold which, when placed in the crucible, is transmuted through alchemical processes into pure gold, the mind is rendered unfailingly pure through true, virtuous and pure actions and by serving the wise. In the mind purified thus there is unalloyed bliss. Is not the whole world exhilarated with joy when the soft and delicious moon begins to shed its silvery light? If the mind becomes purified with true Satvaguṇa, then Prāṇa Vāyu will begin to circulate freely throughout the body, the food taken will be digested properly and hence no diseases will arise. I have thus described to you the path by which the two kinds of diseases can be destroyed.

## 2.4 THE INTEGRATED APPROACH

The disturbances in the *Manomaya Kośa* percolates into the physical layer (*Annamaya Kośa*) through the *Prāṇamaya Kośa*. Hence, in the treatment of these psychosomatic ailments it becomes mandatory to work at all these levels of our existence to bring about the quickest results. The integrated approach, thus, consists in not only dealing with physical sheath, the relief of which could at best be temporary as is happening with the drugs used in modern medicine to treat diseases of the psychosomatic type like Asthma, Diabetes Mellitus, Hypertension, etc. it also includes using techniques to operate on different sheaths of our existence. The large number of yoga practices available in the texts of yoga and upaniṣats are adopted to balance and harmonise the disturbances at each of the five Kośas and tackle this type of complex psychosomatic ailments.

### A. Practices at Annamaya Kośa (*The Physical layer*)

A healthy yogic diet, Kriyas, loosening exercises and Yogāsanas are used to operate at the Annamaya Kośa level and to remove the physical symptoms of the ailments.

(i) **Kriyās** - These are Yogic processes described in Hatha Yoga to cleanse the inner organs of our body. They bring about the following effects (a) Activating and revitalising the organs, (b) Toning up their functions, (c) Desensitization and (d) Development of deep internal awareness. Among the major Kriyas enumerated in the texts of Yoga, simplified versions of a few Kriyās like catheter Neti, Jala Neti, Kapālabhāti, Agnisāra, Vaman Dhouti (Kunjal Kriya), etc. are used extensively.

### (ii) **Physical exercises and Movements - Śithilīkaraṇa Vyāyāma**

Very simple physical movements to mobilise and activate the affected parts of the body are used. Some easy physical exercises are adopted to fulfil the needs of the particular ailments to (a) loosen the joints (b) stretch and relax the muscles, (c) improve the power and (d) develop stamina.



### (iii) *Yogāsana - Postures*

Yogasana are physical postures often imitating the natural positions of the animals meant to make the mind tranquil. Through these postures, the physical revitalization and deep relaxation and mental calmness are achieved.

### **B. Prāṇamaya Kośa** (*The layer of Prāṇa*)

Prāṇa is the basic life principle. Prāṇāyāma is a process for gaining control over Prāṇa. The five manifestations of Prāṇa and the corresponding most comprehensive definition of Prāṇāyāma in the human system are described in Praśnopaniṣat. Also the conventional Prāṇāyāma through regulation of breath is described therein.

Through the practice of proper breathing, Kriyas and Prāṇāyāma, we start operating on the Prāṇamaya Kośa. Suitable types of Prāṇāyāma and breathing help to remove the random agitations in Prāṇic flows in the Prāṇamaya Kośa. Thus, the ailments are handled at this Prāṇamaya Kośa level.

### **C. Practices at Manomaya Kośa** (*The mental layer*)

#### *i) Dhāraṇa and Dhyāna*

A direct operation on this level is made possible by the last three limbs of Aṣṭāṅga Yoga of Patanjali - Dhāraṇa, Dhyāna and Samādhi. The culturing of mind is accomplished by focussing of the mind (Dhāraṇa) initially, followed by relaxed dwelling of the mind in a single thought (Dhyāna) for longer and longer durations leading ultimately to superconsciousness (Samādhi). A progressive habituation allows the mind to remain relaxed during the period of meditation (Dhyāna). The benefits of Transcendental Meditation, a simple standardised technique, are numerous, interesting and noteworthy. Its application to treat many psychosomatic ailments has become popular.

#### *ii) Emotion Culture*

To handle and gain control over the basic cause for mental agitations, we use the Yoga techniques that control our emotions.

A devotional session containing Prayers, Chants, Bhajans, Nāmavalis, Dhuns, Stotras etc., help to build a congenial atmosphere to evoke, recognise, attenuate and dissipate the emotions. Thus, control over emotions is obtained through the devotional session. The emotional imbalances and upsurges are eliminated by such control.

### **D. Vijnānamaya Kośa** (*The layer of wisdom*)

A basic understanding is the key to operate from Vijnānamaya Kośa. Upaniṣads are the treasury of such knowledge which is the redeemer of all miseries and obsessions. It is the lack of that inner Jñāna which is responsible for many wrong habits, agitations, etc. The Happiness Analysis - Ānanda Mimāṃsa of the Taittiriya Upaniṣat handles the most fundamental problem relevant to all living creatures. The analysis systematically leads the reader to that substratum from which Prāṇa and mind emerge - the Ānandamaya Kośa. It helps the person to change his attitude of greed and deep attachment to material possessions and enjoyments towards the realisation that happiness is within and 'each one of us' in our causal state is 'Ānanda' embodied. As a result, man's outlook in life changes. Knowledge burns the strong attachments, obsessions, likes and dislikes which are the basic reasons for the agitations of mind. The Sāra type of Ādhis can only be removed by this knowledge (Ātma-Jñāna or Self-realisation).

### **E. Ānandamaya Kośa** (*the layer of bliss*)

To bring the bliss of our causal body (Kāraṇa Śarīra) called Ānandamaya kośa in all our actions is the key for a very happy and healthy life. This also brings our innate healing powers to effect, a complete cure of our ailments. The techniques used come under the heading Karma Yoga, the secret of action.

The secret lies in maintaining an inner silence, equipoise at the mental level as we perform all our actions. Normally we get upset, or excited over things which we do not like or we like. But we



have to learn to maintain equipoise (samatva). The next step is to have a deep silence and a blissful awareness in the inner subtler layers of our mind while we are in action.

This is accomplished by self awareness, constant drive to change oneself and auto-suggestions. To recognise that 'I am getting tensed' is the first step. Correct by withdrawing to the inner compartment of total bliss, peace and rest. Remember this by repeated inner silence several times in the day. Retain a smiling relaxed face during all the yoga practices.

### Integrated Approach of Yoga Therapy

Kośa	Practices
1. Annamaya Kośa	: Loosening, Asanas, Kriyas, Diet.
2. Prāṇamaya Kośa	: Kriyas, Breathing, Prāṇāyāma.
3. Manomaya Kośa	: Dhyāna, Bhakti, Devotional songs.
4. Vijnānamaya Kośa	: Jnana, Lecture & yogic counselling.
5. Ānandamaya Kośa	: Working in blissful awareness.

## BREATH - THE BRIDGE

### 3.1 INTRODUCTION

Hereditary tendencies and family influences coupled with home atmosphere play a vital role in the personality development of all of us. Of particular value are the formative years of childhood. Deficiencies and subnormal tendencies deep within manifest in Prāṇic imbalances featured by wrong breathing rhythms, speed and haphazardness. Most of the patients with respiratory disorders manifest this imbalance. Correction of breathing patterns is one of the most effective way by which many of these problems in children as well as in the grown ups can be solved. Also good breathing habits harness the energies for systematic development of the physique and the psyche.

Respiratory system is a bridge between the conscious and the sub-conscious, voluntary and the involuntary or in general the body and mind. This system is both voluntary as well as involuntary. Using the voluntary control we change the involuntary functions.

The objectives of the breathing practices described here are,  
 (1) Bringing into action all the lobes of the lungs for full utilisation.  
 (2) To normalise the breathing rate and  
 (3) To make the breathing uniform, continuous and rhythmic.

The practices include (i) certain yogic cleansing practices (ii) sectional breathing and (iii) full yogic breathing.

The principles involved in regularising the breathing are (i) increase and decrease in the breathing rate and (ii) developing awareness of breathing through the movements of different parts of the body.

#### Special tips for beginners

(i) Emphasize the movement of hands, legs, abdominal or thoracic muscles as needed in each exercise. Learn correct movements.



- (ii) Use "in and out" instructions in the mind (or that of teacher) for inhalation and exhalation. Emphasize on full breathing each time.
- (iii) Synchronise breathing with corresponding movements. Check and correct.
- (iv) Initially the movements will be faster to cope with the higher breathing rate. As progress is made, the movements will get slower. Feel the movement of air filling and emptying the lungs. Develop an awareness of breathing.
- (v) Close the eyes and repeat a few rounds retaining the awareness.

## 3.2 BREATHING PRACTICES

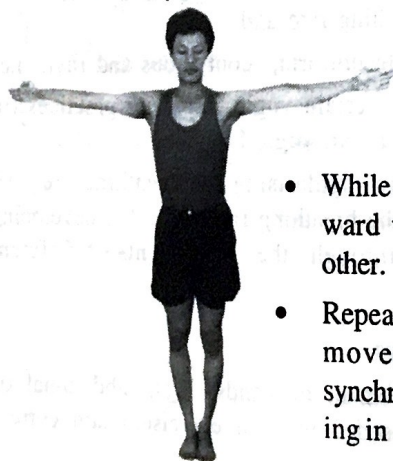
### *Standing*

#### 3.2.1. HANDS IN AND OUT BREATHING

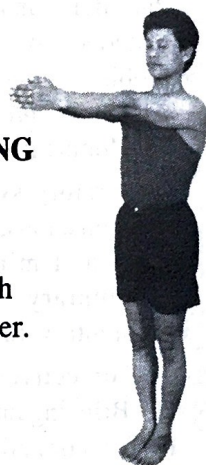
Sthiti: Tādāsana

#### PRACTICE

- Stretch out your arms in front, in level with your shoulders and bring the palms together.
- Inhaling spread your arms sideways in horizontal plane.



- While exhaling bring the arms forward with palms touching each other.
- Repeat 5 times, making your arm movements, continuous and synchronising with the breath flowing in and out rhythmically.



- Relax in Tādāsana. Feel the changes in the breath and the body, especially the arms, shoulders and the back of the neck.

## 3.2.2. HANDS STRETCH BREATHING

Sthiti: Tādāsana

#### PRACTICE

- Stand erect with feet together (heels together and toes 4 to 6 inches apart) relaxed by the side of the body.
- Gently bring your hands in front of the chest.
- Interlock the fingers and place the palms on the chest.
- Collapse and relax your shoulders.
- Close your eyes.

#### PRACTICE

##### *Stage 1 : (Horizontal)*

- While inhaling, stretch the arms straight out in front of your body so that the arms are at shoulder level.
- At the same time twist the hands so that the palms face outwards.
- Fully stretch the arms, but do not strain.
- Now, while exhaling reverse the process and bring the palms back on to the chest.
- Collapse the shoulders again.
- This is one round. Repeat 5 times.





### Stage II: (At 135°)

- Repeat the same movements now stretching the arms above the forehead at an angle of 135°.
- Repeat 5 times.



### Stage III: (Vertical)

- Again repeat the same movements, this time stretching the arms vertically above the head.
- While moving up and down the palms close to the nose tip.
- Repeat 5 times.



#### Note

- Collapse the shoulders at the beginning and end of each cycle.
- Maintain perfect awareness of the breathing.
- Exhalation should be longer than inhalation.
- If required, it can be practiced sitting in a chair too. Properly synchronize the breathing with hand movements.

### 3.2.3. ANKLES STRETCH BREATHING

Sthiti: Tādāsana

#### PRACTICE

- Open the eyes and fix your gaze on a point on the wall ahead. Place the palms on front of your thighs.



- While inhaling, raise your hands and stretch the ankles. Feel yourself growing taller and firm.
- As you exhale, bring your hands and heels down.
- Repeat 5 times keeping the movement of hands and ankles continuous, breathing in synchronization. Feel the stretch from your ankles up to finger tips as you reach upwards.
- Relax in standing position, hands by the side of the thighs. Observe your breath and enjoy the stability for a few seconds.



#### Sitting

### 3.2.4. DOG BREATHING

Sthiti: Vajrāsana (see page no. 76)

#### PRACTICE

- Place the palms of the hands on the ground beside the knees.
- Make the spine slightly concave and fix the gaze straight ahead.





- The mouth is opened wide, the tongue is pushed out to its maximum. Practice rapid, forceful inhalation and exhalation, expanding and contracting the abdomen vigorously.
- Repeat the practice for 30 seconds.
- Relax in Śasāṅkāsaṇa.

#### Note

- Since this dynamic nature of practice is a form of hyperventilation, epileptics and high blood pressure patients should avoid it.

### 3.2.5. RABBIT BREATHING

Sthiti: Vajrāsana

#### PRACTICE

- Keeping the knees together, bend forward and rest the forearms on the floor, keeping the elbows by the side of the knees and palms flat on the ground.
- Maintain the head at a distance of one hand length from the ground to chin. Open your mouth partially. Protrude the tongue partially. Touch the lower lip resting on the lower set of teeth.
- Gaze at a point about 2 feet on the ground in front of you.
- Pant quickly like a rabbit, using only the upper part of the chest. Feel the air moving beautifully in and out of the lungs. Feel the expansion and contraction of the chest muscles. Continue for 20 to 40 breaths.
- Close your mouth and relax in Sasankāsana. Stretch your hands forward with the forehead resting on the ground. Feel the relaxation of chest and thorax. Allow your breath to return to normal.



#### Note

- Breathe rapidly through the mouth only, using the thoracic muscles.
- Make sure that the abdomen presses on your thighs, preventing any abdominal movement.
- Do not drop your head on to the floor.

### 3.2.6. TIGER BREATHING

Sthiti: Daṇḍāsana

#### PRACTICE

- Come to Vajrāsana.
- Lean forward and place the hands flat on the floor in line with the shoulders with fingers pointing forward. Arms, thighs and heels should be about one shoulder width apart. The arms and thighs are perpendicular to the floor.



- While inhaling raise the head and look at the ceiling.
- At the same time, depress the spine making it concave.
- While exhaling, arch the spine upwards and bend the head downward bringing the chin towards the chest.
- This constitutes one round of tiger breathing.
- Repeat 5 rounds.

#### Note

- Before starting the practice ensure that you are comfortable while standing on "all-fours" (i.e., two hands and two knees).
- Co-ordinate the movements with breathing.
- Keep the eyes closed and practice with awareness.
- Do not bend the arms or move the thighs forwards and backwards.



### 3.2.7. ŚAŚĀṆKĀSANA BREATHING

Sthiti: Vajrāsana

#### PRACTICE

- Take the hands behind the back, make a fist of the right hand and hold the right wrist with the left hand.



- Relax the shoulders.
- While inhaling bend backwards from the waist opening up the chest.

- While exhaling slowly bend forward from the waist bringing the forehead on to the ground in front of the knees. Collapse the shoulders.



- While inhaling slowly come up to the vertical position and then slightly lean backwards.
- This forms one round. Continue ten rounds slowly.

#### Note

- Keep the shoulders collapsed.
- You can separate the knees as per your comfort to avoid unnecessary pressure on the abdomen and chest.
- Synchronize breathing with movement.
- Keep your eyes closed and maintain breath awareness.

*Supine*

### 3.2.8. STRAIGHT LEG RAISE BREATHING

Stage I : Alternate legs

Sthiti: Supine Posture

#### PRACTICE



- While inhaling slowly raise the right leg without bending the knee, as far as comfortable (up to 90°, if possible).
- While exhaling return the leg to the floor as slowly as possible.
- Repeat the practice with the left leg.
- This is one round. Perform 10 times.

#### Note

- If you need, you can keep the arms by the side of your body with the palms facing the floor at any convenient position or at shoulder level.
- Do not bend the knee through out the practice.
- Do not disturb the leg lying straight on the ground in order to be able to raise the other leg further.
- Even if you can, do not raise the leg beyond 90°.
- Perfectly synchronize the breathing with leg movements.
- Maintain perfect breath awareness during the practice.



**Stage II : Both legs**  
**Sthiti: Supine Posture**  
**PRACTICE**



- As you get stronger, you can do the leg raising exercise with both legs. Avoid this exercise if you have low back pain.
- Lie on the back with the legs together, hands stretched out over the head, biceps touching the ears and palms facing the ceiling.
- While inhaling slowly raise both the legs without bending at the knees, as far as comfortable (up to 90°, if possible).
- While exhaling return the legs to the floor as slowly as possible.
- Perform 5 times.

**Note**

- *In case of both legs, as you exhale and bring down the legs, there will be a tendency for them to fall down too rapidly as they come close to the floor. So use strength and have control over the movement.*

## LOOSEN YOURSELF

### 4.1 INTRODUCTION

A flexible and strong spine is believed to be mandatory for a healthy growth. Right from childhood if we can train our muscles holding the vertebral joints properly, a strong foundation is built to acquire a body with good stamina.

Positive health and not mere absence of abnormalities or diseases is the goal set by the World Health Organisation. The series of Śithilīkaraṇa Vyāyāma given here are meant to achieve this goal of a good physique by proper training of the muscles of the spine. They not only help in performing the asanas better by loosening the joints but they also help in building up stamina and tolerance.

Śithilīkaraṇa Vyāyāma as the name indicates is loosening exercises performed normally with speed and repetitions. These dynamic practices are akin to conventional P.T. exercises except that most of these practices involve flexing of the spine.

#### The Principles of Śithilīkaraṇa Vyāyāma are to -

- (i) loosen the various joints in the body and
- (ii) flex the spine, by repeatedly stretching and relaxing the different muscles.

#### The Objectives are to

- (a) remove lethargy and tardiness in the body,
- (b) develop the stamina of the body and
- (c) discipline the body-mind complex.

#### Special tips for beginners

- (1) Practice the exercises stepwise.
- (2) Count the steps slowly and perform the same with attention.



- (3) Check the performance of each step before increasing the speed.
- (4) Learn to synchronise each step in a group.
- (5) Increase the number of repetitions depending on your capacity.

## 4.2 Sthiti (initial) and Śithila(relaxation) postures for all Śithilīkaraṇa Vyāyāma and Yogāsana.

### Initial standing posture - Tāḍāsana

- Stand erect with feet close together.
- Place the hands along the thighs with fingers stretched out.
- The legs, trunk and the head are aligned in a straight line.
- Close the eyes and observe the balance.



### Standing Relaxation Posture - Śithila Tāḍāsana

- Stand erect with legs about six to twelve inches apart, hands hanging freely by the side of the body with the shoulders collapsed.
- Make sure that the body is completely relaxed.
- Gently close the eyes.



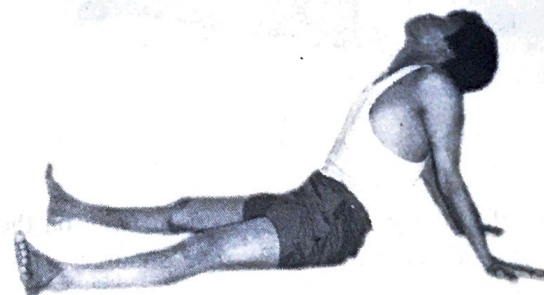
### Initial Sitting Posture - Daṇḍāsana

- Sit with both legs stretched with heels together.
- Place the palms on the floor by the side of the buttocks.
- Make the spine, neck and head erect.
- Close the eyes.



### Sitting Relaxation Posture - Śithila Daṇḍāsana

- Sit with legs stretched apart and relax.
- Slightly incline the trunk backwards, supporting the body by placing the hands behind.



- Fingers point backwards.
- Let the head hang freely behind or rest on either side of the shoulder.
- Gently close the eyes.



### Initial Prone Posture

- Lie down on the abdomen with legs together with toes pointing outwards and the soles of the feet facing up and chin touching the ground.



- Stretch the hands straight above the head, biceps touching the ears and palms resting on the ground.
- Close the eyes.

### Prone Relaxation Posture - Makarāsana.

- Lie down on the abdomen with feet wide apart, heels touching the ground and facing each other.



- Bend both the elbows and place the right palm on the left shoulder and the left palm on the right shoulder.
- Rest the chin at the point where the forearms cross each other.
- Gently close the eyes.

### Initial Supine Posture

- Lie down on the back with legs together.
- Stretch the hands straight above the head, biceps touching the ears and the palms facing the ceiling.
- Close the eyes.



### Supine Relaxation Posture - Śavāsana

- Lie supine on the ground with hands and feet apart.
- Slightly stretch the body and allow the whole body to relax completely with eyes gently closed.



- Become aware of different parts of the body starting from toes to head. Feel the spread of relaxation in all parts of the body progressively.
- With regular long practice, the relaxation will become deeper, natural and spontaneous. Then the whole body is relaxed to the extent that one forgets the body. The mind experiences alertful rest.



## 4.3 ŚITHILĪKARAṆA VYĀYĀMA (PRACTICES)

### 4.3.1. JOGGING

Sthiti: Tādāsana

#### PRACTICE

- Make loose fists of your hands and place them on the chest.
- Collapse and relax your shoulders.

#### Stage I : Slow Jogging

- Start Jogging on your toes slowly.
- Jog about 20 times.

As days go by, gradually increase upto 100 times.



#### Stage II : Backward Jogging

- Lean a little forward and increase the speed of jogging gradually.
- Start hitting the buttocks with the heels.
- Repeat this 20 times at your maximum speed.
- Then gradually slow down the speed.
- Do not stop.
- Continue and move on to slow jogging for at least 10 times.



#### Stage III : Forward Jogging

- Lean backward a little and now as you increase the speed again, try to raise the knees higher and higher.
- Raise the knees forwards to reach the chest level.
- Repeat 20 times at your maximum speed.
- Slow down the practice coming back to the stage of slow jogging again.
- Continue slow jogging for a few rounds, count 10 times.

#### Stage IV : Side Jogging

- Gradually increase the speed taking the heels side ways.
- As the speed increases bring the heels as close to the elbows as possible.
- Repeat this movement 20 times at your maximum speed.
- Gradually slow down to come back to slow jogging stage.
- Keep jogging a few more rounds (10) and finally stop the practice.

#### Note

- Increase the speed of jogging gradually and not too quickly.
- Try not to stop at any stage of the practice until you have completed all the 4 stages of jogging.
- Keep the fists on the chest throughout the practice.





### Stage V : Mukha Dhouti to relax

- Bend forward and place the palms on the respective thighs keeping the arms straight.



- Inhale through the nose and exhale through the mouth.
- While exhaling blast out the air forcibly through the mouth.
- Then, stand in Tāḍāsana and relax for a while.

#### Note

- *Exhalation in Mukha Dhouti relieves the strain of jogging and jumping.*
- *Pulling the abdomen inwards, during exhalation can improve the force of expulsion of air.*

### 4.3.2. FORWARD AND BACKWARD BENDING

Sthiti: Tāḍāsana

#### PRACTICE



- Stretch the arms straight above the head with the palms facing forward.

- Inhale and bend backwards with arms stretched above the head.
- While exhaling bend forward as much as possible.
- While inhaling come up and bend backwards and go on rapidly to forward bending with exhalation.
- Repeat 20 times with increasing speed.
- Gradually slow down and ultimately stop the practice.

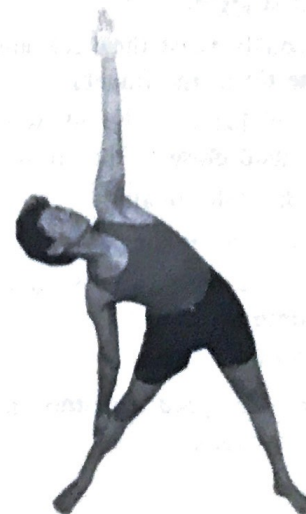
#### Note

- *Start slowly and gradually increase the speed within your limits.*
- *You may also practice this while standing with legs apart when the arms will be moving between the legs.*
- *While bending forward do not let the hands touch the ground; swing them in the air backwards.*
- *Always bend from the lower waist.*
- *Make the movements free, easy and flowing.*

### 4.3.3. SIDE BENDING

Sthiti: Tāḍāsana

#### PRACTICE



- Keep the legs about one metre apart.
- Raise the hands sideways parallel to the ground while inhaling.



- Bend to the right till the right hand touches the right heel while exhaling. Bend in the same plane.
- Look at the palm of the left hand directing forwards. Come up with inhalation.
- Repeat 4 or 5 times to the right and left side alternate.
- Relax in Tādāsana.

#### 4.3.4. TWISTING

**Sthiti: Tādāsana**

##### PRACTICE

- Spread the legs about one meter apart.
- Raise the hands sideways parallel to the ground while inhaling.
- Keep the legs firm on the ground and twist to the right, keeping the right hand straight.
- Simultaneously twist the neck and look at the tip of the fingers.
- Bend the left hand at the elbow to bring the hand close to the chest.
- Come back while inhaling.
- Repeat the same on the left.
- Gradually increase the speed to your maximum capacity.
- Repeat 10 to 20 rounds.
- Slow down the speed and stop the practice.
- Relax in Tādāsana.



##### Note

- All twisting should be above the waist level. Keep the body below the waist, straight and firm.
- Do not bend the knees.

#### 4.3.5. PAVANAMUKTĀSANA KRIYA

**Stage I: Leg Rotation**

**Sthiti: Supine Posture**

##### PRACTICE

- While inhaling raise the right leg up to 45° position, without bending the knee. Keep the left leg firm on the ground.



- At 45° exhale and again while inhaling raise the leg further up to 90° position.
- Now while exhaling, bend the right leg at the knee and pull the right knee towards the chest with the hands (fingers interlocked) and lift the head simultaneously and place the chin on the right knee. Normal breathing.
- Maintain with lift the left leg and rotate five rounds clockwise and five rounds anti-clockwise without bending the knee with normal breathing.
- Then lower the left leg to the ground.
- Now while inhaling release the hands, bring the head back on to the ground and straighten the right leg.
- While exhaling lower the right leg to 45° position.
- Here inhale and while exhaling again lower the right leg further down to the ground. Relax for a while.
- Repeat the same practice on the left side.



## Note

- While rotating the leg, try to draw as big a circle as possible in the air.
- Maintain the compression around the abdomen to have the best results.
- Here, the leg is raised to  $90^\circ$  position with two inhalations and similarly lowered on to the ground with two exhalations.
- Do not bend the leg at the knee, which is being rotated.

## Stage II : Rocking and Rolling

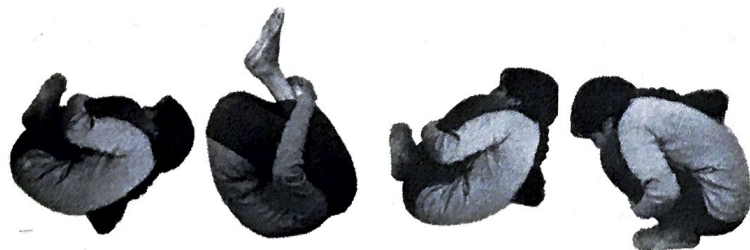
### Sthiti: Supine Posture

- Inhale and raise both legs to  $45^\circ$  position
- Exhale here and while inhaling again, raise the legs further up to  $90^\circ$  position.
- While exhaling fold both the knees and pull them towards the chest with the hands interlocked around the knees and place the chin on the knees.
- Normal breathing.

## PRACTICE

### a. Rocking

- Rock the body forwards and backwards 5 to 10 rounds.
- While rocking forward, try to stand on the feet and while rocking backward, feel the nice massage to the spine.
- Relax for a while in the same position and go on for rolling.



### b. Rolling

- Roll the entire body to the right until the right elbow touches the ground.



- Then roll to the left until the left elbow touches the ground.
- Repeat this rolling alternately to the right and left 5 rounds.
- Stop the movement.
- Inhaling, release the hands, bring the head on to the ground and straighten both the legs to  $90^\circ$ .
- While exhaling, lower the legs slowly to  $45^\circ$  position.
- Inhale here and while exhaling again lower the legs further down till the legs are on the ground.
- Relax in Savāsana.



## What is sVYASA?

sVYASA is the short form of Swami Vivekananda Yoga Anusandhana Samsthana, the new name from Feb 2000. Earlier (from 1986-2000) it was called Vivekananda Kendra Yoga Anusandhana Samsthana (or VK YOGAS). From 1981 - 1986 it was Cikitsa Tatha Anusandhana Samiti (or VK YOCTAS)

## Objectives of sVYASA

1. To bring the benefits of yoga to every one in the society and
2. To make yoga a socially relevant science, by using the modern tool of scientific research.

## HARMONISE AND RELAX

**5.1 SŪRYANAMASKĀR** सूर्यनमस्कार (Salutations to Sun). Sūryanamaskār combines Yogāsanas and Prāṇāyāma. It comes inbetween Sīthilīkaraṇa Vyāyāma and Yogāsanas. It brings about the general flexibility of the body preparing it for Āsanas and Prāṇāyāma. This is usually done both at sunrise and sunset, facing the Sun, after chanting the following verse:

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखं ।

तत् त्वं पूषन् अपावृणु सत्यधर्माय दृष्टये ॥

Hiraṇmayena Pātreṇa Satyasyāpihitam Mukham

Tat tvam Pūṣan Apāvṛṇu Satya Dharmāya Dṛṣṭaye

*Meaning: Like a lid to a vessel, O Sun, your golden orb covers the entrance to Truth. Kindly open thy entrance, to lead me to truth.*

There are mainly two modes of performing Sūryanamaskāra. In one, there are 12 steps or counts and in the other only 10 in each round. Each stage of Sūryanamaskār is accompanied by regulation of breath. Each round of Sūryanamaskāra is done after the utterance of 'Om̐kār' with the appropriate 'Bīja mantra', along with the corresponding name of Sun God in the following sequence:

- |                        |                         |
|------------------------|-------------------------|
| 1. ॐ हां मित्राय नमः   | Aum Hrām Mitrāya Namaḥ  |
| 2. ॐ ह्रीं रवये नमः    | Aum Hrīm Ravaye Namaḥ   |
| 3. ॐ ह्रूं सूर्याय नमः | Aum Hrūm Sūryāya Namaḥ  |
| 4. ॐ ह्रैं भानवे नमः   | Aum Hraim Bhānave Namaḥ |
| 5. ॐ ह्रौं खगाय नमः    | Aum Hroum Khagāya Namaḥ |
| 6. ॐ हः पूष्णे नमः     | Aum Hrah Pūṣṇe Namaḥ    |



7. ॐ हां हिरण्यगर्भाय नमः Aum Hrām Hiranyagarbhāya Namaḥ
8. ॐ ह्रीं मरीचये नमः Aum Hrīm Maricaye Namaḥ
9. ॐ हूं आदित्याय नमः Aum Hrūm Ādityāya Namaḥ
10. ॐ है सवित्रे नमः Aum Hraim Savitre Namaḥ
11. ॐ ह्रौं अर्काय नमः Aum Hroum Arkāya Namaḥ
12. ॐ हः भास्कराय नमः Aum Hraḥ Bhāskarāya Namaḥ

## SŪRYANAMASKĀRA

**Sthiti: Tāḍāsana**

### PRACTICE

- Stand erect with legs together. Bring the palms together to namaskāra mudrā.



*Sthiti*

#### Step 1 :

- Take the hands above the head while inhaling and bend the trunk backwards.



*Step 1*

#### Step 2 :

- Bend the body forward while exhaling. Touch the forehead to the knees.
- Keep the palms on the floor on either side of the feet.



*Step 2*

#### Step 3 :



- In this step breath in and kick the right leg back.
- Push the buttock forward and downward so that the left leg is perpendicular to the ground.
- Look up.

*Step 3*

#### Step 4 :

- In this step, exhale and take the left leg also back, resting only on palms and toes. Keep the body straight from head to toes inclined to the ground at about 30°.



*Step 4*

- Take care to keep the neck in line with the back.

#### Step 5 :

- While inhaling, bend the legs at the knees and rest them on the floor with buttocks resting on the heels without altering the position of the palms and toes.
- Exhale as you rest the forehead on the floor.
- Then relax in normal breathing.



*Step 5*



**Step 6 :**

- While exhaling without shifting the positions of hands and



**Step 6**

toes, glide the body forward and hold the breath (Bahya kumbhak) and rest the forehead, chest, hands, knees and toes on the ground. Raise the buttock off the ground.

- Note that eight points of the body are in contact with the ground - hence the name sâstānga namaskāra (Salutation with eight parts).



**Step 7**

**Step 7 :**

- Inhale, raise the head and trunk making the spine concave upwards without lifting the position of the hands and feet.
- Arch the back as far as you can until the elbows are straight.
- Keep the knees off the ground.

**Step 8 :**

- While exhaling, raise the buttocks, push the head down until the heels touch the ground without shifting the position of hands and feet.



**Step 9**



**Step 8**

**Step 9 :**

- Same as step 5.

**Step 10 :**

- Inhale and bring the right leg in between the two hands. Arch the back concave upwards as in step 3 until the right leg is perpendicular to the ground.



**Step 10**

**Step 11 :**

- Exhale and bring the left foot forward next to the right foot and reach down with your upper body to touch the forehead to the knees as in step 2.



**Step 11**

**Step 12:** While inhaling, come up to sthiti.

- This completes one round of Sūrya Namaskāra. Repeat 3 rounds.



**Step 12**

**Note**

(In 10-stages- Sūryanamaskāra the 5<sup>th</sup> and 9<sup>th</sup> stages are omitted.)

The prolonged pronunciation of 'Om̐kār' followed by the Bīja akṣara, 'Ha' and the sounds 'R' 'M' which come in every Mantra influences and stimulates the nerve centers in the brain corresponding to the respiratory, circulatory and digestive systems, make them more active, efficient and healthy.



*The different names of the Sun according to their meanings, instil in you those qualities like friendship, devotion, energy, health, strength, lustre and vigor, as you identify with the Supreme and meditate on those qualities during the practice.*

## 5.2 YOGĀSANĀS (Theory)

### A. THE TWO SCHOOLS OF YOGĀSANĀS

Yogasanas are specialised postures of the body often imitating many of the animal postures. Large number of Āsanās exist. The same āsana is often named differently and performed in various modes by different schools in our country and abroad. All these are permutations and combinations of the two basic types of Āsanās.

Type 1 : Dynamic type of Āsanās of the Hatha yoga

Type 2: Relaxing type of Āsanās performed on the principles laid down by Patanjali in his Yoga aphorisms.

The first school utilises speed, repetitions, maintainence with strength (Isometric) and often jerks in the mode of performance. The second, Patanjali system, emphasizes on mental equipoise through relaxation, and effortlessness. Maintenance for longer duration with ease is the key factor in this second school. The objective of the first school is predominantly to shatter the laxity, lethargy and Tamas in general. By repetitions and quick actions it develops the strength of the muscles and the stamina of the organs and systems in the body. These aid the growth process. It is this system that we have chosen in the formative and developmental phases of students. Relaxation, slow breathing and calming the mind which form the triplet of Yoga featured in the Patanjali Yoga lore is adopted in the later years of man (above say 18 years) where the normal growth of the physical frame would be almost complete. It is here that energy channelisation, and conservation processes are harnessed and the overshoots and inbalance of the bodily functions are controlled. The real contribution of Yoga to modern world is found at this level. It is this system that we have described in this chapter.

### (i) Dynamic Āsana

As the name implies, the characteristics of this system of Yogāsanas are energising movements with speed and repetition. While the physical exercises (Non-yogic) are effective on muscular, circulatory and respiratory systems, the Yogic exercises have an effect on the nervous and glandular systems as well. The Dynamic Yogāsanas stimulate the nervous and glandular systems resulting in evocation of energy. This energy combats laziness by shattering Tamas and gives rise to Rajas (activity). This particular system is recommended for children as well as people who are lethargic. The Sūryanamaskār and Śīthilīkarana Vyāyāma can be included in this system of dynamic Yogāsanas as it is a combination of different āsanās, and involves speed. The practice is accompanied by Yama (restraints) and Niyama (observations).

### (ii) Relaxing Āsana

The aim of this system is to develop an inner awareness and unfold the higher levels of consciousness. Movement without jerks and effortless maintenance characterise this system. This results in strength and forbearance -titikṣa. There is also a proportionate growth of the body. The control of food and other Yamas and niyamas are common to both systems. While the non-yogic exercises and dynamic Yogāsanas effect in expenditure of energy and perspiration, the Yogāsanas based on Patanjali's aphorisms result in deep relaxation and energy conservation, resulting in freshness. This is basically a nerve culture as it calms down the nerves.

The features of yoga āsanās are summarised below.

- (i) Evoking the dormant potentiality in man is the goal.
- (ii) To raise man from his animal nature to normalcy and raise him further up the steps to achieve the goal of total freedom.
- (iii) Flexibility of spine is aimed at.
- (iv) Emphasis on positive health and overall personality development is given.



(v) Mental equipoise, Prāṇic balance and physical stamina are the outcome.

### Tips to teachers

1. Demonstrate the āsana with counts, slowly.
2. Explain each step clearly.
3. Mention the precautions and tell the benefits.
4. Demonstrate as to how to repeat and increase the speed.
5. Let them practise slowly, individually. Correct them.
6. Let them to repeat the name of asanas clearly and correctly.
7. Make them practise in 2 groups; one group watching the other.
8. Mention and explain important points - where to Concentrate the mind, how to breathe, etc.
9. Explain the process of group awareness and synchronisation so that they perform rhythmically together in the group.

## B. PHYSICAL EXERCISES AND YOGIC PRACTICES

From time immemorial man is trying to be free from disease and make his body handsome; make it strong and ultimately make it immortal. The search for the fulfilment of these desires brought about the development of physical culture where various types of exercises are employed. Exercise can be broadly classified into two types (A) passive and (B) active. Under Passive type, we have massage and manipulation of muscles by others, where the beneficiary is passive. Whereas in the active type, we have exercises emphasizing on different characteristics, which are enumerated below.

**Strength :** Body building and weight lifting utilizing the implements like bar-bells, dumb-bells and also vigorous exercises like pull-ups and push-ups etc. The Practices may involve moving the joints (isotonies) or tighten, the muscles without changing the joint position (Isometrics).

**Speed :** Sports, athletics, etc.

**Dexterity :** Acrobatics, gymnastics, archery, fencing, boxing, etc.

**Endurance :** walking, hiking, swimming, etc.

The common features of all these non-yogic type of exercise are that they involve speed, jerks and repetition. They are energy expending processes, strengthening the muscular and circulatory system. Any of these practices can be used for maintaining good physical health or as a sport. The attitude of competition, showmanship and materialistic gain often develops tensions etc. Physiotherapy predominantly adopts these physical exercises and movements to treat several ailments connected with muscles, joints, nerves and other systems.

## C. STAGES IN YOGĀSANA

Most people are of the opinion that Yogasanas are meant for keeping the body fit and healthy. In other words they limit the asanas to physical exercises. It is just like going to a millionaire and asking for a rupee!

'Asanas' form one 'anga' or limb of Patanjali's eight limbed Yoga. This means that he has introduced it with a specific purpose of utilizing the body of which is visible and gross, to develop an inner awareness and thus reach higher consciousness. Yoga sanas help us to develop forbearance because of maintenance. While maintaining, we go through three stages which are Sthira, Cira and Sukha.

Initially, the posture is shaky. A beginner cannot reach the final posture immediately. After gradual practice he reaches and achieves steadiness and this stage is called 'Sthira'. In this stage, however he is not able to maintain it for the prescribed length of time due to the effort involved. When he withdraws the effort by relaxation as per the suggestion of Patanjali in the first half of Aphorism 11-47, 'Prayatna-Saithilya', he reaches the stage 'Cira' in which he is able to maintain it for the



prescribed length of time. The mind control begins here. In 'Sthira' the mind gets concentrated on the process of maintaining the final posture. As the posture becomes effortless and natural, the mind according to its nature starts wandering. To avoid this Patanjali gives us a method in the next half of the same Sutra (11-47) "Ananta-Samāpatti" or contemplation on the infinite. Here the word 'Ananta' can be interpreted as the chosen deity, or the chosen sound (Mantra) or just expansiveness. When this is done the mind calms down and as it stays in silence it starts experiencing the bliss and this stage is called as 'Sukha'. Patanjali defines the nature of Asana in the previous Sutra (11-46) viz: '*Sthira-Sukham Āsanam*': *Posture should be steady and comfortable*. The Sukha stage is comparable to Dhyāna. If the posture is 'Sukha' for an appreciably long time (subjectively variant) the person enters 'Āsana Siddhi' which is the super-conscious state or 'Samādhi'. This is given by the subsequent sūtra (11-48) '*īdā dvandvābhighatah*': *From that (mastery of the posture) no assaults from the pairs of opposites*. This is how we derive infinitely more than just the physical benefits.

#### D. AN IDEAL HEALTHY BODY

All attempts of Kamsa to kill Kṛṣṇa have failed. He hits upon a brilliant plan of which he is sure of success. He hosts a carnival of fun and games to which he invites all people including Kṛṣṇa as well as Balarāma. The obstacles are cleverly spaced from the main gate onwards. A rogue elephant attacks Kṛṣṇa and he kills it. Finally, the court wrestler Cāndra challenges Kṛṣṇa and the wrestling bout is very beautifully described in Śrīmad Bhāgavat. Cāndra is described as 'a man-mountain' with very heavy body having rippling muscles exhibiting strength in every way. The gestures, facial expressions are also given. He is said to be tense, stiff, straining every muscle with an angry face. Contrary to it Kṛṣṇa's body is described as, well proportioned with a balanced growth, agility, capable of great speed in movements, having good reflexes and highly flexible, *kaṁṁala* (petal soft) but stone hard when situation arises and naturally relaxed during action due to lack of strain. His psychology is also very congenial;

his face is always smiling as if he is ready for a sport, very keen observation due to tranquillity of mind and clarity of thought. He keenly observes the 'man-mountain' and notes that he has a slight limp on the right leg probably due to an injury in a past fight. When the fight begins, Kṛṣṇa fights effortlessly and wins by using the strength of Cāndra on himself.

This gives us the characteristics of an ideal body:

1. Balanced and harmonious growth.
2. Great speed in movement due to agility.
3. Highly flexible.
4. *kaṁṁala* but stone hard when the need arises.
5. Relaxation in action and hence conservation of energy and
6. Tranquility of mind and clarity of thought, i.e., harmony of body and mind.

These characteristics can be achieved with the persistent and regular practice of *Yogasanas*.

These effects of *Yogasanas* described in yoga texts indicate that *Yogasanas* not only work on the *Annamaya Kośa*, but operate in tune with bringing stability and harmony in other *Kośas* also.



## 5.3 PRACTICE OF YOGĀSANAS (Yoga Postures) AND RELAXATION

### Standing Postures

#### 5.3.1. ARDHAKATI CAKRĀSANA

Sthiti: Tāḍāsana

##### PRACTICE

- While inhaling, slowly raise the right arm side ways up.
- At the horizontal level turn the palm upwards.
- Continue to raise the arm with deep inhalation vertically until the biceps touches the right ear, palm facing the left side.
- Stretch the right arm upwards.
- While exhaling bend the trunk slowly to the left.
- The left palm slides down along the left thigh as far as possible.
- Do not bend the right elbow or the knees.
- Maintain for about a minute with normal breathing.
- Slowly while coming back to vertical position inhale and stretch the right arm up. Feel the pull along a straight line from the waist upto the fingers.
- Bring the right arm down as you exhale to Sthiti position.
- Come back to Tadasana Sthiti.
- Repeat on the left side, by bending towards the right side.

##### Note

*Bend laterally. Do not bend either forwards or backwards.*



##### Benefits

Reduces fat in waist region, stimulates sides of the body. Give lateral bending to the spine, improves function of liver.

##### Limitations

No limitations.

#### 5.3.2. ARDHA CAKRĀSANA

Sthiti: Tāḍāsana

##### PRACTICE

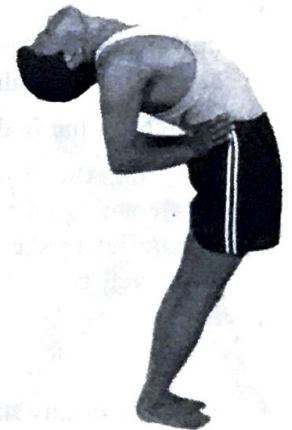
- Support the back at the waist by the palms, fingers pointing forwards.
- Inhale and bend backwards from the lumbar region. Drop the head backwards, stretching the muscles of the neck.
- Maintain for a minute with normal breathing.
- Return to Sthiti.
- Relax in Tāḍāsana.

##### Benefits

Makes the Spine flexible, stimulates the spinal nerves, promotes circulation of blood into head. Strengthens the neck muscles. Expands chest and shoulders. Improves breathing.

##### Limitations

Persons with, problems of vertigo have to avoid this posture.





### 5.3.3. PĀDA HASTĀSANA

Sthiti: Tāḍāsana

#### PRACTICE

- Stand erect with legs together.
- Inhale slowly and raise the arms sideways.
- At this horizontal level, turn the palms upwards.
- Continue to inhale and move the arms upwards until the biceps touches the ears. Turn the palms forward.
- Stretch up the body from the waist.
- Keeping the lower back concave, exhale and bend forward until the trunk is parallel to the ground. Stretch out the shoulders at horizontal plane and inhale.
- Exhale and bend down further until the entire palm rests on the ground and chin touches the knees.
- Maintain in this final posture for about 2-3 minutes without bending the knees.
- Inhale, come up slowly to the vertical position and stretch the arms above the head.
- Exhale, drop down the arms, turn the palms downwards at the horizontal position.
- Continue to exhale and return to Sthiti.
- Relax in Tāḍāsana.



#### Note

- *Never bend the knees.*
- *Keep the neck up until the forward bending at the hip and the waist is completed and then drop the neck freely down to touch the chin to knees.*

#### Benefits

Makes the Spine flexible, Strengthens the thighs. Helps preventing constipation and menstrual problems. Improves digestion. Enhances blood flow to the head region.

#### Limitations

People with vertigo, severe degree of hypertension, cervical spondylosis, and disc prolapse to avoid this posture.

### 5.3.4. TRIKOṆĀSANA

Sthiti: Tāḍāsana

#### PRACTICE

- While inhaling, spread the feet apart by about a meter and raise both the hands slowly till they reach the horizontal position simultaneously.
- Slowly bend to the right side until the right hand reaches the right foot. The left arm is straight up, in line with the right hand. Palms face forward. Stretch up the left arm and see along the fingers.
- Maintain for about one minute with normal breathing.
- Return slowly to Sthiti.
- Repeat on the left side.



#### Benefits

Helps in preventing flat foot, strengthens the Calf and thigh muscles, corrects curvatures of back, strengthens the waist muscles and makes the spine flexible.



### 5.3.3. PĀDA HASTĀSANA

**Sthiti: Tāḍāsana**

#### PRACTICE

- Stand erect with legs together.
- Inhale slowly and raise the arms sideways.
- At this horizontal level, turn the palms upwards.
- Continue to inhale and move the arms upwards until the biceps touches the ears. Turn the palms forward.
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- Exhale, drop down the arms, turn the palms downwards at the horizontal position.
- Continue to exhale and return to Sthiti.
- Relax in Tāḍāsana.



#### Note

- *Never bend the knees.*
- *Keep the neck up until the forward bending at the hip and the waist is completed and then drop the neck freely down to touch the chin to knees.*

#### Benefits

Makes the Spine flexible, Strengthens the thighs. Helps preventing constipation and menstrual problems. Improves digestion. Enhances blood flow to the head region.

#### Limitations

People with vertigo, severe degree of hypertension, cervical spondylosis, and disc prolapse to avoid this posture.

### 5.3.4. TRIKONĀSANA

**Sthiti: Tāḍāsana**

#### PRACTICE

- While inhaling, spread the feet apart by about a meter and raise both the hands slowly till they reach the horizontal position simultaneously.
- Slowly bend to the right side until the right hand reaches the right foot. The left arm is straight up, in line with the right hand. Palms face forward. Stretch up the left arm and see along the fingers.
- Maintain for about one minute with normal breathing.
- Return slowly to Sthiti.
- Repeat on the left side.



#### Benefits

Helps in preventing flat foot, strengthens the Calf and thigh muscles, corrects curvatures of back, strengthens the waist muscles and makes the spine flexible.



### Limitations

People who have undergone recent abdominal surgery, slip disc or sciatica may avoid this posture.

### 5.3.5. Parivṛtta Trikoṇāsana

Sthiti: Tāḍāsana

#### PRACTICE

- While inhaling spread the legs apart by about a meter by moving the right leg away from the left. Simultaneously raise
- While exhaling, the right hand is taken down to the ground on the outside of the left foot, while the left arm is raised up to the vertical position.
- Turn the face up to look at the raised hand.
- Maintain at the final posture for 1 minute with normal breathing.
- Return to sthiti and repeat the same to the left side.



### Benefits

Gives rotational movements to the spine. Improves the functioning of Kidneys and strengthens the thigh muscles.

### Limitations

People with spinal problems, heart problems, severe hypertension may avoid this posture.

### 5.3.6. PĀRŚVA KOṆĀSANA

Sthiti: Tāḍāsana

#### PRACTICE

- Move the right leg to about one and half meter away from the left foot.
- Turn the right foot towards right side of the body so that the toes are pointing away from the body.
- Exhaling, bend the right knee and bring the Trunk to rest on the right thigh, place the right hand on the ground beside the right foot.
- Inhaling, stretch the left arm over the head, biceps touching the left ear and look at the tips of the fingers of left hand.
- Maintain the posture for a minute with normal breathing.
- Return to sthiti.
- Repeat the same to the left side.



### Note

- *In the final position, there should be a right angle between the thigh and the leg and the other knee should not bend. Both the soles should be fully in contact with the ground.*

### Benefits

Expands the thorax, strengthens the thighs, prevents back pain, and stimulates the intestinal peristalsis.

### Limitations

People with Cardiac problems may avoid this posture in the beginning days.



## *Sitting Postures*

### 5.3.7. VAJRĀSANA

**Sthiti: Daṇḍāsana**

#### **PRACTICE**

- Fold the right leg and bring the right heel under the right buttock.
- Sitting on the right heel, fold the left leg and bring the left heel under the left buttock.
- Sit erect comfortably with the buttocks resting on both the heels and palms resting on the thighs.



#### **Note**

- *In the final posture the soles of the feet face upwards, heels are kept together and the entire weight of the body is felt on the back of the feet.*

#### **Benefits**

One of the meditative postures. Keeps the spine erect and prevents drowsiness.

Stimulates Vajra nādi at the ankles which increases the awareness. Helped for cases of Varicose veins prevents deep vein thrombosis. Makes the ankles flexible and prevents flat foot. The only posture which can be performed even after heavy food. Useful for heel pain.

#### **Limitations**

People suffering from stiff ankle due to Rheumatic problems may avoid this posture.

### 5.3.8. ŚĀŚĀṆKĀSANA

**Sthiti: Daṇḍāsana**

#### **PRACTICES**

- Fold the right leg at the knees and then the left leg and sit on the heels in vajrasana resting the palms on thighs.
- Take the hands behind the back, make a fist of the right palm and hold the right wrist with the left palm.
- Relax the shoulders.
- Inhale, lean backwards a little from the waist opening up the chest.
- Exhale, slowly bend forwards from the waist bringing the forehead on to the ground in front of the knees. Collapse the shoulders.
- Maintain this position for about one minute with normal breathing.
- Inhale, slowly come up to the vertical position.
- Release your hands and come back to sthiti.
- Relax in Sithila Daṇḍāsana.



#### **Benefits**

Enhances blood flow to the head, stimulates the brain, gives flexibility to the spine, ankles and knees. A good posture for breathing ailments.

#### **Limitations**

Patients with gastritis and peptic ulcer may avoid this posture.



### 5.3.9. SUPTA-VAJRĀSANA

Sthiti: Daṇḍāsana

#### PRACTICES

- Repeat positions of Vajrasana as described earlier through 1 and 2. 3. Recline slowly back-wards taking the body weight on the right elbow first and then the left.
- Lie flat on the back. Keep the hands crossed above the head. Keep the knees close together in touch with the ground.
- Maintain with normal breathing.
- Return to Sthiti.

#### Benefits

Stretches the lumbar vertebra, stimulates the lumbar spinal nerves. Helps to prevent sciatica. Mobilises the hips, ankles and lower back. Helps in cases of varicose veins.

#### Limitations

Person with slip disc, spondylolisthesis and knee pain have to avoid this posture.

### 5.3.10. PAŚCIMATĀNĀSANA

Sthiti: Daṇḍāsana.

#### PRACTICE

- Inhale, raise both the arms sideways at shoulder level parallel to the ground.
- Turn the palms facing upwards.
- Continue to inhale and raise the arms further up vertically biceps touching the ears and stretch the trunk from the coccyx region. Now turn the palm forwards.



- Exhale, bend the trunk forwards from the lower back. Stretchy the arms Hands parallel to the ground.



• Exhale completely, form hooks of index fingers and catch hold of the big toes. Bend the back further forward from the lumbar sacral region so that the trunk is stretched along the thighs and the face rests on the knee. Bend the hands

at the elbow and relax the abdomen muscles.

- Maintain the position for about a minute with normal breathing.
- Return to sthiti reversing the steps and the breathing
- Relax in Sithili Dandasana.

#### Note

- Do not allow the knees to bend.

#### Benefits

Gives flexibility to the back bone. Stimulates the spinal nerves and back muscles. Improves digestion, Energises the whole body. Removes constipation.

#### Limitations

People with heart ailments, back problems and spondylosis should avoid this posture.

### 5.3.11. UṢTRĀSANA

Sthiti: Daṇḍāsana

#### PRACTICE

- Sit in Vajrasana.
- Stand on the knees.
- Place the palms on the waist with fingers pointing forwards.





- Inhale and bend the trunk backwards and place the palms on the heels.
- Maintain for about a minute with normal breathing.
- Exhale while coming back to Sthiti.
- Relax in Sithila Daṇḍāsana.

#### Note

*The thighs should be perpendicular to the ground.*

#### Benefits

Makes the spine flexible. Increases circulation to the head region.

#### Limitations

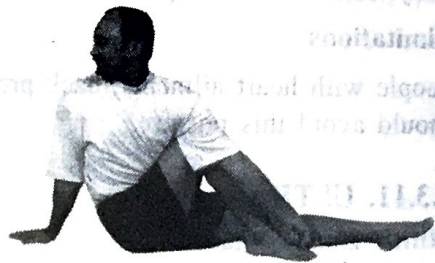
Those who have undergone any recent operation at the chest or abdomen, people with hernia problems, severe hypertension and low back must be cautious.

### 5.3.12. VAKRĀSANA

#### Sthiti: Daṇḍāsana

#### PRACTICE

- Bend the right leg at the knee and place it beside the left knee.
- Straighten and twist the waist towards the right as you exhale. Bring the left arm around the right knee and catch the right big toe.
- Take the right arm back and keep the palm on the ground in such a way that the trunk is kept erect with a proper twist.
- After maintaining for about a minute with normal breathing return to sthiti and relax for a while in Sithila Daṇḍāsana.
- Repeat the same on the other side.



#### Benefits

Lateral twist gives flexibility to the spine, tones up the spinal nerves. Prepares the spine for Mātsyendrāsana. Helps to cure constipation, dyspepsia, stimulates the pancreas and useful for diabetes. Improves the lung capacity.

#### Limitations

People who have recently undergone abdominal surgery may avoid.

### 5.3.13. ARDHA MATSYENDRĀSANA

#### Sthiti: Daṇḍāsana

#### PRACTICE

- Bend the right leg at the knees by drawing it along the ground.
- Place the sole of the right foot against the inner side of the left thigh.
- Keep the right heel about 4 to 5 inches away from the perineum.
- Bend the left knee and place the left foot on the outer side of the right thigh near the right knee.
- Do not sit on the heels.
- Inhale, raise the right arm up vertically and stretch up the shoulder.
- Exhale, twist the waist to the left and bring the right arm over onto the outer side of the left knee. The left knee acts as a fulcrum for getting maximum twist of the spine. Catch the left big toe with the right hand. The right triceps rests on the outer side of the left knee.
- Now take the left hand behind the back and try to touch the right thigh.





- Look back over the left shoulder keeping the trunk erect.
- Maintain for about a minute with normal breathing.
- Come back to Sthiti.
- Relax for a while in Śīthila Daṇḍāsana.
- Repeat the same, on the other side.

#### Benefits and Limitations

Same as Vajrāsana.

### 5.3.14. HAMSĀSANA

Sthiti: Vajrasana

#### PRACTICE

- Stand on the knees keeping them about 10 inches apart.
- Place the hands between the knees, fingers pointing inwards (i.e., towards the feet), elbows close to each other.
- Bend the elbows, lean forwards supporting the trunk on the elbows at the navel and place the head down on the floor.
- Stretch and stretch the legs backwards so that toes are on the ground.



- Now raise the head so that the neck is in line with the trunk. Look in front of you.
- Maintain this final position with normal breathing. In this position, the body is in a straight line from heels to the head, at an inclination of about 30° to the ground. All the weight of the body should rest on the hands and the tips of the toes.
- Slowly bring the head down to the floor.
- Bend the knees and bring the knees forward by the side of the hands.

- Sit in Vajrāsana.
- Finally relax in leg stretch sitting position.

#### Benefits

Makes the wrists flexible and the arms stronger. Improves digestion. Helps to clear constipation. Activates the pancreas.

#### Limitations

Abdominal surgery, menstrual problems in woman, hernias, hyperacidity and ulcers should avoid this postures.

### 5.3.15. MAYŪRĀSANA

Sthiti: Vajrāsana

#### PRACTICE

- First four steps are same as in Hamsāsana.



- Move forwards on the toes to raise the legs off the grounds. Balance the body on the two hands only. Keep the entire body parallel to the ground by keeping the elbows as the supporting points. Look forward. Maintain the final position for sometime with normal breathing.
- Return to Vajrāsana and then to leg stretch position in the same way as in Hamsāsana and relax.

#### Note

- In the final position, you can even elevate the legs and feet higher keeping the knees straight.
- In the final position, the muscles of the abdomen and not of the chest support the weight of the body.



### Benefits

Beneficial for poor appetite, constipation irritable bowel. Tones up abdomen, reduces fat on tummy strengthens the forearms, wrists and elbows. Prevents accumulation of gases. Vitalizes the endocrines in the abdomen. Very good for diabetes.

### Limitations

Same as Hamsāsana.

### Prone Posture

## 5.3.16. BHUJĀṅGĀSANA

### Sthiti: Prone Posture

### PRACTICE

- Bend the arms at the elbows and place the palms beside the lower chest at the level of the last rib exerting least pressure on the palms.
- Keep the elbows close to each other and let them not spread out.
- Inhale and come up.
- Arch the dorsal spine and neck backwards as far as you can.
- Keep the body below the navel in touch with the ground.
- Maintain the final position with normal breathing for one minute with least pressure on the palms.
- While exhaling come back to sthiti position.
- Relax in Makarāsana.

### Benefits

Brings flexibility to the dorsal spine. Strengthens the spinal muscles. Reduces the abdominal fat. Useful in management of bronchial problems and back problems.

### Limitations

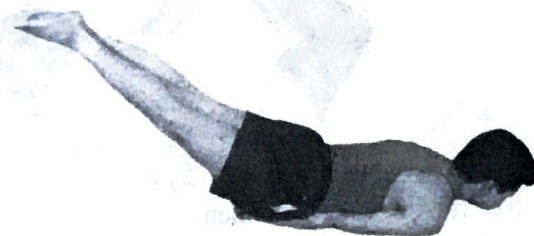
Those who have undergone the abdominal surgery may avoid this Asana for 2 months. Proceed cautiously in cervical spondylosis.

## 5.3.17. ŚALABHĀSANA

### Sthiti: Prone Posture

### PRACTICE

- Make fists of your palms with the thumbs tucked in and place them under the thighs, with back of the hands towards the ground.



- While inhaling raise both the legs up as far as comfortable without bending the knees.
- Maintain this position for about one minute with normal breathing.
- Come back to Sthiti position while exhaling.
- Relax in Makarāsana.

### Note

- Pull up the knee caps and squeeze the buttocks to improve the posture.

### Benefits

Helpful in managing sciatica and low back ache. Tones up the kidneys and hip muscles. Reduces fat on thighs and buttocks

### Limitations

Cardiac patients and diabetes may avoid this posture. Proceed cautiously in low back pain.

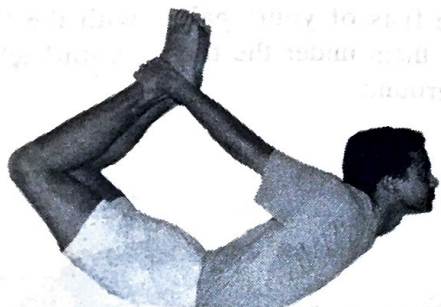


### 5.3.18. DHANURĀSANA

Sthiti: Prone Posture

#### PRACTICE

- Bend the knees and hold the ankles by the palms.
- As you inhale, raise the head and the chest upwards. Pull the legs outwards and backwards so that the spine is arched back like a bow.



- Stabilize (rest) on the abdomen.
- Do not bend the elbows.
- Look up.
- Keep the toes together.
- Maintain for about half a minute with normal breathing.
- Slowly come back to Sthiti while exhaling.
- Relax in Makarāsana.

#### Note

- *Initially the knees will spread out, but with practice they can be brought very near, almost touching each other.*

#### Benefits

Useful for diabetes patients. Removes gastro intestinal disorders, stimulates and helps in slimming the whole body. Gives good stimulation and flexibility to the back.

#### Limitations

People with general debility should be cautious while performing this Asana. Practice after expert consultation.

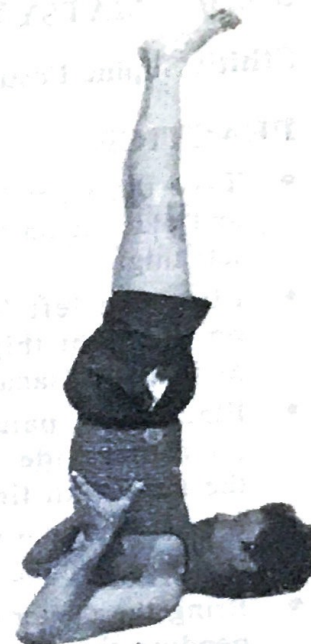
*Supine Posture*

### 5.3.19. SARVĀṄGĀSANA

Sthiti: Supine Posture

#### PRACTICE

- Inhale, raise the legs together slowly and gracefully (without bending the knees) till it forms about 45° to the ground.
- Continue to inhale and raise the legs further to 90° position. Bring the arms down and place them next to the buttocks.
- Exhale, raise the buttocks and the trunk, taking support of the arms and elbows, without lifting the head. Rest the elbows on the ground firmly and support the back with both palms.
- While retaining the legs parallel to the ground, straighten the trunk by pushing it with the hands until the chin is well set in the suprasternal hollow.
- Inhale and raise the legs vertically keeping the body erect and come to the final shoulder stand position.
- Maintain effortlessly with normal breathing for about 2-3 minutes. Carefully avoid all jerks.
- Slowly come back to Sthiti and relax in Śavāsana.



#### Benefits

Stimulates and keeps the thyroid healthy. Influences the pelvic organs. Useful in varicose veins, piles, hernia and menstrual disorders.

#### Limitations

People with Cervical spondylosis, low back pain and hypertension should not do this posture.



### 5.3.20. MATSYĀSANA

**Sthiti: Supine Posture**

#### PRACTICE

- Take the right leg and place it on the left thigh.
- Place the left leg on the right thigh as in Padmāsana.
- Place the palms on either side of the head with fingers pointing towards the shoulders.
- Inhale, take the weight on the palms and lift the head and the back off the ground.
- Bring the center of the crown of the head to the ground by bending the dorsal and cervical spine backwards.
- Exhale and remove the hands after the weight is well balanced on the head and catch hold of the big toes hooking the index fingers around them.
- Press the elbows on the ground to bear the weight of the upper half of the body.
- Maintain this position for one minute with normal breathing.
- As you exhale come back slowly step by step to supine sthiti.
- Relax in Śavāsana.



#### Benefits

Complementary to Sarvāṅgāsana, good for diabetes, asthmatics and other respiratory problems.

#### Limitations

Those who have recently undergone any abdominal or thoracic surgery and cervical spondylosis should avoid this posture for 3 months.

### 5.3.21. HALĀSANA

**Sthiti: Supine Posture**

#### PRACTICE

- Inhale, raise the legs together slowly and gracefully (without bending the knees) till it forms about 45° to the ground.



- Continue to inhale and raise the legs further to 90° position and simultaneously bring the arms down placing them next to the buttocks.
- Exhale, raise the buttocks and the trunk without lifting the head. Support the back by the palms. Rest the elbows on the ground firmly to get better support to the back.
- Maintaining the legs parallel to the ground, straighten the trunk by pushing it up with the hands till the chin is well set in the suprasternal hollow. Inhale in this position.
- Exhale, bring down the toes further to touch the ground. Release both hands and rest the arms straight on the ground parallel to each other with palms facing the ground.
- Maintain this position for one minute with normal breathing.
- Inhale, come back slowly step by step to rest the trunk on the floor.
- Now exhale and bring down the legs to the ground.
- Relax in Śavāsana.



### Note

- Make sure that you have achieved perfect balance before you release the hands supporting the trunk.

### Benefits

Stretches and stimulates the back muscles, spinal joints and lumbar nerves. Enhances blood flow to the neck, activating the thyroid and keeps spine flexible.

### Limitations

People with any problem with the spine, hypertensives and those with the cardiac problems must avoid this āsana.

## 5.3.22. CAKRĀSANA

Sthiti: Supine Posture

### PRACTICE

- Take the hands up and place the palms on either side of the head on the ground under the shoulders with fingers pointing towards the back.
- Bend the knees and fold the legs, and place the heels on the outer side of the buttocks.
- With palms and the soles of the feet as four points of support, raise the trunk off the ground with an inhalation arching the entire body convex upwards to look like a wheel.
- Maintain the position for about half a minute with normal breathing.
- As you exhale come back slowly step by step to supine sthiti.



### Note

- Come down with control by placing the back of the head to the ground, followed by the neck and the back. Do not collapse the buttocks first.

### Benefits

Brings very good flexibility to the spine, stimulates and activates all parts of the body. Strengthens the arms, shoulders and legs.

### Limitations

Only those who are free from any disease can perform this āsana.

*Topsy Turvy postures*

## 5.3.23. ARDHA ŚIRŚĀSANA

Sthiti: Vajrāsana

### PRACTICE

- Place a four-fold blanket in front of you on which you will be resting your head in the final position.
- Place the forearms on the blanket in front of you with the fingers interlocked and the elbows in front of the knees.
- The distance between the elbows should be equal to the distance from each elbow to the interlocked fingers, forming an equilateral triangle.
- Place the crown of the head on the blanket in between the interlocked hands.
- Slowly raise the buttocks and lift the knees off the ground and straighten the legs, keeping the toes on the floor.
- Thus, you have formed a triangle of the body.
- Maintain this position as long as you can with the load on the head and the toes.





- Slowly bend the legs at the knees and lower the knees to the floor.
- Slowly come back to Vajrasana and rest for a while
- Then, slowly lie down on the back and relax in Śavāsana.

#### Note

- *Those who find it difficult to maintain the final position may use wall support pressing the hands and the head against the wall so that it is easier to maintain balance and to raise the hips.*

#### Benefits

This āsana prepares you for the practice of Śirṣāsana. Useful for tension headache.

#### Limitations

People with High Blood Pressure, Heart problems, Inflammation of the ear, weak capillaries, myopia, severe asthma, cold or sinusitis, slipped disc, weak spine or vertigo should not practice this.

### 5.3.24. ŚIRṢĀSANA

#### Sthiti: Vajrāsana

#### PRACTICE

- From Ardha Sirsasana. position slowly walk towards the trunk and head, until the back reaches vertical position.
- Bend the knees slightly, press the thigh against the abdomen and lower chest.
- Transfer the body weight slowly from the toes on to the head and arms, maintaining a steady balance.
- Lift the feet off the ground to about 20 cms, carefully balance on the head and the arms.



- Bending the knees, gradually raise the calves in a controlled movement. Adjust the trunk slightly to counter balance the weight of the legs.
- Fold the legs back so that the heels move towards the buttocks.
- To accomplish this movement, contract the muscles of the lower back. The knees are now pointing down with the legs together.
- Maintain this position for a few seconds, being aware of complete balance before proceeding.
- Slowly straighten the hips so that the thighs move up, bringing the knees to vertical position, Keep the heels near the buttocks,
- Straighten the knees until the legs are in line with the trunk. The whole body should be in one straight line with the feet relaxed. Balance the body.
- Maintain the position for one minute with normal breathing.
- Return to sṭhiti reversing the steps with control on each movement.

#### Note

- *After returning to sṭhiti it is mandatory to rest for a while in the following position:*
- *Make a fist of both the palms and place them one above the other in front of the knees. Slowly bend forward to rest the forehead on the fist till the pressure in the head gets lighter. Then relax in Tadasana so that the pressure in the head comes back to normalcy.*

#### Benefits

Due to improved circulation to the brain the whole nervous system becomes healthy. Memory improves. Endocrine glands such as the pituitary, and the thyroid get revitalised. Helpful in hemia. Seminal weakness can be cured. Improves concentration power remarkably.

#### Limitations

Those who have running ears, heart trouble, high blood pressure and weak eye capillaries should not practice Śirāsana



## Relaxation Techniques

### 5.3.25. INSTANT RELAXATION TECHNIQUE (IRT)

Sthiti: Śavāsana



#### PRACTICE

- Bring your legs together; join the heels and toes together and place the palms by the side of the thighs.
- Keep the face relaxed with a smile all through the practice.
- Start tightening from the toes.
- Tighten the ankle joints, and calf muscles.
- Pull up the kneecaps.
- Tighten the thigh muscles.
- Compress and squeeze the buttocks.
- Breathe out and suck the abdomen in.
- Make fists and tighten the arms.
- Inhale and expand the chest.
- Tighten the shoulders, neck muscles and compress the face.
- Tighten the whole body from the toes to the head.
- Tighten 'tighten 'tighten'
- Release and let go the whole body instantaneously.
- Legs and arms go apart with the open palms facing the roof.
- Collapse the whole body.
- Enjoy the instant relaxation.

### 5.3.26. QUICK RELAXATION TECHNIQUE (QRT)

Sthiti: Śavāsana.

#### PRACTICE

##### Phase I

- Feel the abdominal movements. Observe the movements of abdominal muscles going up and down as you breathe in and out normally. Observe 5 cycles.



##### Phase II

- Synchronize the abdominal movements with deep breathing. The abdomen bulges up with inhalation and sinks down with exhalation. Observe 5 cycles.

##### Phase III

- As you inhale deeply and slowly, energize the body and feel the lightness. As you exhale completely collapse all the muscles, release the tension and enjoy the relaxation. Observe 5 cycles.
- Chant 'AAA' in a low pitch while exhaling. Feel the vibrations in the lower parts of the body.
- Slowly come up from either the right or the left side of the body.

### 5.3.27. DEEP RELAXATION TECHNIQUE (DRT)

Sthiti: Śavāsana

#### PRACTICE

- Gently move your whole body, make yourself comfortable and relax completely.



### Phase-I

- Bring your awareness to the tip of the toes, gently move your toes and relax. Sensitize the soles of your feet; loosen the ankle joints; relax the calf muscles; gently pull up the knee caps release and relax; relax your thigh muscles, buttock muscles; loosen the hip joints, relax the pelvic region and the waist region. Totally relax your lower part of the body. **R..e..l..a..x ..** Chant A-kāra and feel the vibration in your lower parts of the body.



### Phase-II

- Gently bring your awareness to the abdominal region and observe the abdominal movement for a while, relax your abdominal muscles and relax the chest muscles. Gently bring your awareness to your lower back, relax your lower back, loosen all the vertebral joints one by one. Relax the muscles and nerves around the back bones. Relax your middle back, shoulder blades and upper back muscles, totally relax. Shift your awareness to the tip of the fingers, gently move them a little and sensitize. Relax your fingers one by one. Relax your palms, loosen the wrist joints, relax the forearms, loosen the elbow joints, relax the hind arms-triceps, biceps and relax your shoulders. Shift your awareness to your neck, slowly turn your head to the right and left, again bring back to the center. Relax the muscles and nerves of the neck. Relax your middle part of the body, totally relax. **R..e..l..a..x ..** Chant U-kāra and feel the vibration in the middle part of your body.

### Phase-III

- Gently bring your awareness to your head region. Relax your chin, lower jaw and upper jaw, lower and upper gums, lower and upper teeth and relax your tongue. Relax your palates-hard and soft, relax your throat and vocal chords. Gently

shift your awareness to your lips, relax your lower and upper lips. Shift your awareness to your nose, observe your nostrils, and feel the warm air touching the walls of the nostrils as you exhale and feel the cool air touching the walls of the nostrils as you inhale. Observe for a few seconds and relax your nostrils. Relax your cheek muscles, feel the heaviness of the cheeks and have a beautiful smile on your cheeks. Relax your eye balls muscles, feel the heaviness of eye balls, relax your eye lids, eye brows and in between the eye brows. Relax your forehead, temple muscles, ears, the sides of the head, back of the head and crown of the head. Relax your head region, totally relax. **R..e..l..a..x ..** and chant M-kāra feel the vibration in your head region.

### Phase-IV

- Observe your whole body from toes to head and relax, chant an AUM in a single breath. Feel the resonance throughout the body.

### Phase-V

- Slowly come out of the body consciousness and visualize your body lying on the ground completely collapsed.

### Phase-VI

- Imagine the vast beautiful blue sky. The limitless blue sky. Expand your awareness as vast as the blue sky. Merge yourself into the blue sky. You are becoming the blue sky. You are the blue sky. Enjoy the infinite bliss. **E..N..J..O..Y..** the blissful state of silence and all pervasive awareness.

### Phase-VII

- Slowly come back to body consciousness. Inhale deeply. Chant an "AUM-kāra". Feel the resonance throughout the body. The soothing and massaging effect from toes to head.

### Phase-VIII

- Gently move your whole body a little. Feel the lightness, alertness and movement of energy throughout the body. Slowly bring your legs together and the hands by the side of the body. Turn over to the left or the right side and come up when you are ready.



### What is Yoga?

Yoga is not a magic or a rope trick. It is not merely a set of Yogasanas or Pranayama or Meditation; but it is a Science of Holistic Living consisting of a Holistic Value System featured by health and wealth, bliss and poise, harmony and efficiency.

### What is the Basis of Yoga?

Just as every nation has its own personality, India has spirituality for its personality; a wisdom enshrined in the Vedās and Upaniṣats. That we are not just the physical bodies but have four more subtle bodies. And pure consciousness forms the foundation of all the five bodies, nay, all creation. And this knowledge base called spirituality should be the basis for social reconstruction. And not just economic affluence and sense pleasure as the basis for building an ideal society.

## BALANCE - THE VITAL LIFE

### 6.1 PRĀṆA AND PRĀṆĀYĀMA

The basic vitality which is key to life, is what we term **Prāṇa**. *Prāṇa is the basic life principle*. We believe that everything in creation has Prāṇa. Growth of Prāṇa from a lower strata to higher strata is the process that characterises life. In man, this process is being accelerated by the conscious discrimination faculty and is called 'Prāṇāyama', regulation of Prāṇa. 'While the goal of life is to manifest the divinity in us', the process of manifestation, a scientific method is 'Prāṇāyama' or in general 'Yoga'.

The normal misconceptions about Prāṇa arise due to partial understanding. Some say that Prāṇa is the air entering in and going out of the lungs, others feel that it is the energy that which governs breath; some say that it is nothing but nerve impulses etc. But as we have seen, Prāṇa is the basic life principle. In its dormant form, it exists in the mineral world. In the vegetable kingdom, we can observe that the primary facets of Prāṇa start manifesting in the vegetable kingdom. As Prāṇa manifests more and more in the animal and human spectra, newer faculties emerge. The structure of the body is also suitably transformed giving scope for the fuller manifestations of the higher emerging faculties such as the mobile limbs and the senses in the animal world and the complex anatomy of the human body. In different parts of the body, different aspects of Prāṇa work with proper co-ordination and organisation between them. In the human system our seers have recognised five major facets of Prāṇa carrying on five major functions.

There are five different manifestations of Prāṇa also is called **Mukhya Prāṇa** (the chief Prāṇa) to distinguish it from its five manifestations. They are Prāṇa, Apāna, Sarnāna, Vyāna and Udāna. They are described in Praśna Upaniṣat as follows:



पायूपस्थे अपानं चक्षुः श्रोत्रे मुखनासिकाभ्यां प्राणः  
स्वयं प्रातिष्ठते मध्ये तुसमानः।

*'Pāyūpasthe apānam cakṣuḥ śrotre mukha nāsikābhyām  
Prāṇaḥ svayam pratiṣṭhate madhye tusamānah'.*

'The Apāna controls the organs of excretion and procreation; in the eye and the ear as well as in the mouth and the nose dwells the Prāṇa himself; and in the middle is the Samāna'.

The manifestation of chief Prāṇa in the lower regions of the abdomen is termed as Apāna. Prāṇa acts in the upper regions- face, nose etc., which essentially corresponds to the force which activates breathing. That which keeps the balance between the upper and lower forces (Prāṇa and Apāna) is called Samāna. Vyāna is defined as:

हृदि ह्येषा आत्मा अत्रैतदेकाशतं नाडीनां तासम सतम  
शतमकैकस्याः द्वा सप्ततिः द्वा सप्ततिः  
प्रतिशाखाः सहस्राणि भवन्त्यासु व्यानश्चरति ॥

*'Hṛdi, hyeṣa ātmā; Atraitadekaśatam nādīnam tāsām śatam  
śatamekaikasyāḥ dvā saptatiḥ dvā saptatiḥ,  
Pratiśākhā sahasrāṇi bhavantyāsu Vyānascarati.*

'In the heart dwells Ātman. There are (in the heart) a hundred branches in each one of the Nādis, and each of these branch Nādis again has seventy two thousand Nadis. In all these the Vyāna moves'. Vyāna is that aspect of chief Prāṇa that flows through each and every Nādi. It coordinates the functions of different aspects of Prāṇa.

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति ।  
पापेन पापं उभाभ्या मनुष्य लोकम् ॥

*Athaikayordhvam Udānaḥ puṇyena puṇyam lokam nayati  
pāpena pāpam, Ubābhyāmeva manuṣya lokam'*

And then, through one of them (Suṣumna), the Udāna carries (the soul) to the virtuous world by virtuous deeds, to the sinful world by the sinful acts, and by both to the world of men'. And Udāna is the one that flows upwards in a subtle passage called Suṣumna. Normally this is not known to ordinary people.

Prāṇāyāma is the science of regulating and gaining control over this Mukhya Prāṇa allowing its fuller manifestations to emerge. But in particular we use regulation of breath to gain control over Prāṇa. Hence, we need to understand the difference between normal breathing (which is normally flowing randomly through one or both the nostrils), Kriya (like Kāpālabhāti), Yogic full breathing and Prāṇāyāma.

Table I depicts clearly the difference between the Kriyas, Yogic full breathing and Prāṇāyāma.

Normally there are 3 components of breathing i.e., Inhalation, Exhalation and Stoppage of breath. They are termed Pūraka, Recaka and Kumbhaka respectively. In Kumbhaka the stoppage of breath can occur in 3 ways: after inhalation (Pūraka or Āntarya Kumbhaka), after exhalation (Recaka or Śūnya or Bāhya Kumbhaka) and an automatic suspension of breath not due to a preceeding process of breathing (Kevala Kumbhaka). This last variety, Kevala Kumbhaka is the aim of all Prāṇāyāma. In this stage there is no force inside urging us to breathe in or out. A natural suspension of breath is accomplished. This may be induced for a short time by a preceeding Kriya like Kapālabhāti. Due to hyper-oxygenation, we get a glimpse of what Kevala Kumbhaka is like. Recognition is half the solution, but it should not end there. We must learn to induce this stage of automatic cessation of breath without the preceeding Kriya. Thus, the real Kevala Kumbhaka is the goal of all breathing techniques we are getting acquainted with. There are various effects of this Kevala Kumbhaka - the deep relaxation, lowered metabolic rate, sense of blissfulness, expansiveness and single thought, essentially the same effects as in Dhyāna.

(See our book Prāṇāyāma for more details).



**TABLE I - Differences between Kriyās,  
Full Yogic Breathing and Prāṇāyāma**

<i>Effect</i>	<i>Kriya</i>	<i>Yogic full breathing Prāṇāyāma</i>	
1. Breathing Rate	About 120/mt. Washing away of CO <sub>2</sub> , increased Oxygen concentration.	About 15/mt. Full utilization of all muscles. Normal breathing.	Less than 5/mt
2. Respiratory muscles	Exercised briskly.	Complete movement of all groups of muscles.	Controlled, slow movement.
3. Circulation	Greatly increased, greater concentration of Oxygen in blood stream.	Slightly increased. More O <sub>2</sub> can be supplied to tissues	Less demand than normal.
4. Nervous System	Quick, repetitive nerve impulses, stimulating effect.	Normalised nerve impulses.	Reduced excitability of nerve impulses.
5. Brain cells	Activated, greater alertness.	Harmonious functioning.	Deep rest to brain cells. Lesser O <sub>2</sub> demand by brain cells.
6. Metabolic Rate	Increased greatly, Energy expenditure is more.	Normalised. Proper utilization of energy.	Decreased considerably. Energy conserved, dormant energies are evoked.
7. Over all personality	Shatters 'Tamas' Laziness gone, man becomes active.	Channelises the 'Rajas'. Unnecessary wastage of energy is cut. Becomes healthier.	<ul style="list-style-type: none"> <li>* Mind moves towards silence.</li> <li>* Potential capabilities are evoked.</li> <li>* Greater efficiency.</li> <li>* Fresh, relaxed and dynamic.</li> </ul>

## 6.2 SCHOOLS IN PRĀṆĀYĀMA

In the first school of prāṇāyāma forceful kumbhaka is a mandatory part. The ratio of Pūraka, Āntarya Kumbhaka, Recaka and Bāhya Kumbhaka will be initially 4 : 4 : 4 : 2 (the numbers in the ratio could be taken as seconds). Gradually as one progresses, the Kumbhaka portion is increased 4:12:8 :8; 4:16:8:12; 4:32:8:16; etc. As the duration of Kumbhaka is increased more and more, some portion of the Kumbhaka will be Kevala Kumbhaka. Continued practice leads one to attain Kevala Kumbhaka for a longer duration.

While in the second school, emphasizing the slowness of recaka and puraka, no forceful stoppage of breath (Kumbhaka) is used. Instead, the time taken for each inhalation and exhalation is made to increase gradually. Associated with it will be the deep relaxation. As one progresses, one finds that an automatic cessation of breath results. At the change over regions from Recaka to Pūraka and Pūraka to Recaka, a slowness takes place resulting in Kevala Kumbhaka.

In the first school, there is the danger of premature energy evocation, Kundalini shooting up without proper overall purification of the system in those who start doing for long durations. It may result in a disaster; neurotics and lunatics may be the outcome. One should work with precaution. The major point, many such wrecks miss, is the use of Bandhas with Kumbhaka—the Jalandhara, Uddiyana and Mula Bandhas. If this precaution is taken and a disciplined life is followed, one could use this school with no danger.

We have chosen the second, the safe path. Relaxation resulting from slowing down of breath is the key. Both schools have the same aim, but the second involves lesser violent changes. It is smooth. Hence you can notice, that in all the Prāṇāyāmas, we are not using Kumbhaka at all. But we would allow the automatic suspension of breath whenever it occurs. In fact, we should welcome it. Glimpses of Kevala Kumbhaka should be instilled in each and every Prāṇāyāma. That is the key. After prolonged practice of this method we proceed to introduce 'Kumbhaka' in the Prāṇāyāma in the follow-up camps.



## 6.3 POSTURES FOR PRĀṆĀYĀMA AND MEDITATION.

### 6.3.1. VAJRĀSANA

Sthiti: Daṇḍāsana

#### PRACTICE

- Fold the right leg and bring the right heel under the right buttock.
- Sitting on the right heel, fold the left leg and bring the left heel under the left buttock.
- Sit erect comfortably with the buttocks resting on both the heels and palms resting on the thighs.



#### Note

- In the final posture the soles of the feet face upwards, heels are kept together and the entire weight of the body is felt on the back of the feet.

Benefits and Limitations (See page No.76).

### 6.3.2. SIDDHĀSANA (For men) SIDDHAYONI ĀSANA (For women)

Sthiti: Daṇḍāsana

#### PRACTICE

- Bend the right leg completely at the knees and place the foot under the left thigh with the heels pressed against the perineum.
- Bend the left leg at the knee and place the left heel on the right heel.
- Tuck the toe of the left foot into the fold of the right knee.
- Push the right hand into the fold of the left knee and pull



up the right big toe to ensure that it is kept pressed against the left inner thigh.

- Make sure that both the knees are resting on the ground.
- Sit erect with hands resting on the thighs in Cin mudrā with elbows bent.

#### Note

- Although the posture is exactly the same, it gets the name Siddhayoni Āsana in women and Siddhāsana in men.

#### Benefits

Erects the spine. It is very useful for maintaining Brahmacharya and brings stability to the mind.

#### Limitations

It has no limitations.

### 6.3.3. SUKHĀSANA

Sthiti: Sit in Daṇḍāsana

#### PRACTICE

- Fold the legs and cross them to place the feet under opposite legs.
- Sit comfortably with spine erect. The hands rest on the thighs in Cin Mudrā with the elbows bent.





### Note

- Here the knees do not touch the ground.

### Benefits

Erects the spine. It is one of the simple meditative posture and brings stability to the mind.

### Limitations

It has no limitations.

## 6.3.4. PADMĀSANA

Sthiti: Daṇḍāsana

### PRACTICE

- Draw the right leg along the ground and bend the knee.
- Place the right foot on the left thigh near the left groin.
- In the same way bring the left foot on the right thigh near the right groin.
- The soles of both feet are turned upwards with the heels almost meeting each other in front of the pelvic bones.
- Sit erect with hands on the thighs in Cin Mudrā with elbows bent.



### Benefits

Erects the spine. Its a symmetrical posture, brings stability to the mind.

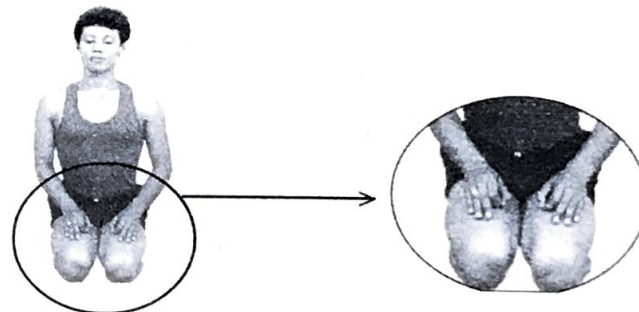
### Limitations

It has no limitations.

## 6.4 MUDRĀS FOR PRĀṆĀYĀMA AND MEDITATION

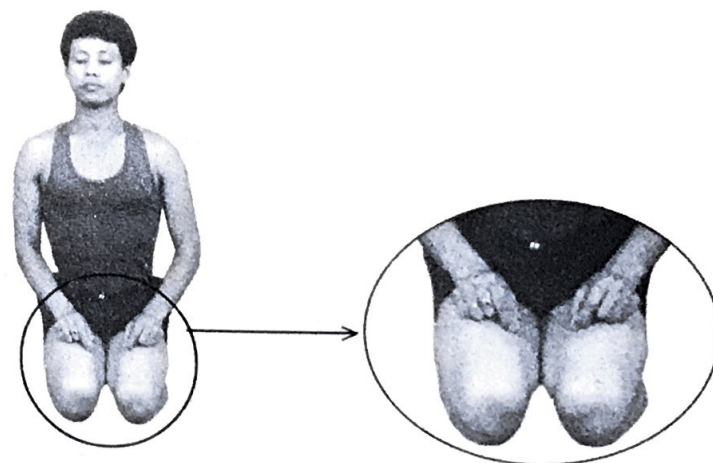
### 6.4.1. CIN MUDRĀ

- Touch the tips of the thumbs with the tips of the forefingers.
- Keep the other fingers straight.
- Rest the palms on the middle of the thighs.



### 6.4.2. CINMAYA MUDRĀ

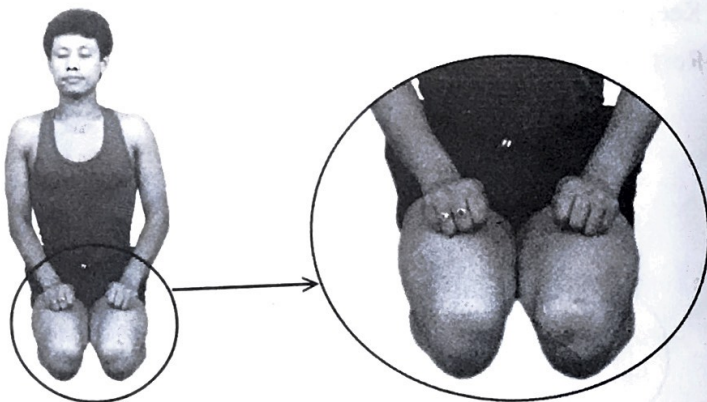
- The tips of the forefingers touch the tips of the thumbs and all other fingers are folded in to the hollow of the palms.
- Rest them on the thighs.





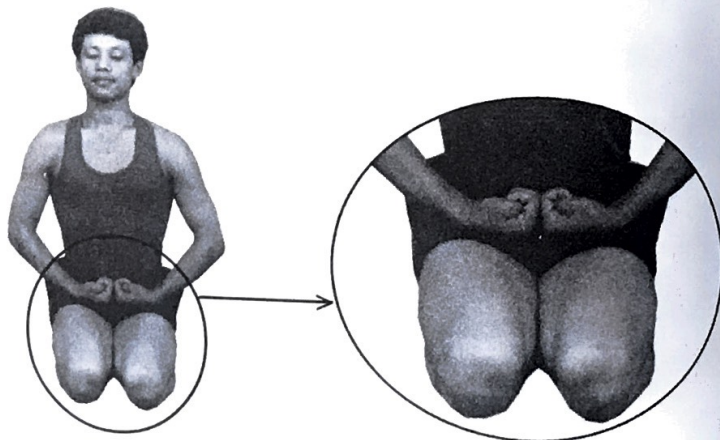
### 6.4.3. ĀDI MUDRĀ

- Make fists of both hands with the thumbs tucked in.
- Rest the fists on the thighs.



### 6.4.4. BRAHMA MUDRĀ

- Make fists of both palms with the thumb tucked in and place them on either side of the navel with the palms facing upwards and the knuckles touching each other.



### 6.4.4. BRAHMA MUDRĀ

- Make fists of both palms with the thumb tucked in and place them on either side of the navel with the palms facing upwards and the knuckles touching each other.

#### Note

- *Keep the elbows bent to ensure relaxed arm position in all the above mudras.*

### 6.4.5. NĀSIKĀ MUDRĀ

- Fold the index and middle fingers of the right hand into the centre of the palm.
- Use the thumb to gently close the right nostril. Use the ring and the little finger combination to close the left nostril.



#### Note

- *This mudra is used during different types of uninostril prāṇāyāmas. During alternate nostril breathing when you need to change the fingers to close the alternate nostrils, make sure that the pressure exerted on the nostril is very gentle.*
- *While changing the nostrils, the movement of the hand should be a gentle rotation. action at the wrist and not at the arms or the elbows.*

## 6.5 PREPARATORY PRACTICES FOR PRĀṆĀYĀMA

### 6.5.1. CLEANSING BREATH (KAPĀLABHĀTI KRIYA)

#### Sthiti: Daṇḍāsana

- Sit in any meditative posture.
- Keep your spine and neck erect perfectly vertical to the ground.



## PRACTICE

- Practice rapid breathing with active and forceful exhalation and passive inhalation.
- During each exhalation, blast out the air by vigorous flapping movements of the abdomen in quick succession.
- Inhale passively by relaxing the abdominal muscles at the end of each exhalation.
- Repeat the exhalation as quickly as possible at the rate of 60 strokes per minute.
- At the end of one minute, stop the practice.
- Now observe an automatic suspension of breath. In fact, there will be no urge for breathing for a few seconds.
- Simultaneously the mind may experience a deep state of silence. Enjoy this state of deep rest and freshness.
- Wait until the breathing comes back to normal.



### Note

- Throughout the entire practice the spine must be kept erect without any movement of the trunk, neck or the face.
- It is important to learn to allow the inhalation to happen automatically by relaxing the abdominal muscles at the end of each quick exhalation.
- Kapalabhati can be practiced through alternate nostrils by alternately closing the right and left nostrils in Nāsika mudrā.
- In the beginning it may not be possible to practice continuously at the rate of 60 strokes per minute. Therefore, one can start at the rate of 10 to 20 strokes per minute and repeat it 2 to 3 rounds with normal breathing intervals of a few seconds. With regular daily practice you can increase the speed to 60-120 strokes per minute.

- Persons with high BP, heart problems, vertigo, epilepsy, hernia, slip disc and spondylosis should avoid this practice. Women during menses and later months of pregnancy should also avoid this practice.

## Benefits

### Physical:

Brain cells are invigorated. It brings brightness to the face with regular practice. It balances and strengthens the nervous system. It removes the drowsiness from the body.

### Therapeutic :

It provides a nice massage to all the abdominal organs. People with digestive problems are highly benefited. It cleanses the lungs and also the entire respiratory tract. It is good for asthmatics and for other respiratory disorders.

### Spiritual:

It removes the distractions of the mind and prepares it for meditation. The practitioner achieves a state of Kevala Kumbhaka, i.e. automatic cessation of breath.

## Limitations

Practice of Kapalabhati is to be avoided in case of moderate and severe High Blood Pressure, Ischemic Heart Disease, Vertigo, Epilepsy, Hernia, Gastric Ulcer, Slip Disc and Spondylosis. Women during menses and advanced stage of pregnancy should avoid.

## 6.5.2. VIBHĀGĪYA ŚVASANA (SECTIONAL BREATHING)

- This is a preparatory breathing practice for Prāṇāyāma. It corrects the wrong breathing pattern and increases the vital capacity of the lungs. It has three sections:



## A. ABDOMINAL (DIAPHRAGMATIC) BREATHING (ADHAMA)

Sthiti: Vajrāsana

### PRACTICE

- Place the hands resting on the thighs in Cin Mudrā.
- Inhale, (pūraka) deeply, slowly and continuously, the abdomen bulges out.
- Before exhaling stop the breath for a few seconds effortlessly.
- Exhale, (recaka) the abdomen is drawn inwards continuously and slowly.
- Before the breath is reversed, stop the breath for a second.
- Repeat this breathing cycle five times.
- There should be no jerks in the whole process. It should be smooth, continuous and relaxing.



### Note

- In abdominal breathing the air fills the lower lobes of the lungs.
- Avoid movement of the chest.

## B. THORACIC (INTERCOSTAL) BREATHING (MADHYAMA)

Sthiti: Vajrāsana

### PRACTICE

- Place the hands resting on the thighs in Cinmaya Mudrā.
- While inhaling, expand the chest cage forwards, outwards and upwards.
- While exhaling relax the chest wall and return to resting position.



- Repeat this breathing cycle five times.

### Note

- Avoid movements of abdomen.

## C. UPPER LOBAR (CLAVICULAR) BREATHING (ĀDYA)

Sthiti: Vajrāsana

### PRACTICE

- Sit in any meditative posture.
- Place the hands resting on thighs in Ādi Mudrā.
- While inhaling raise the collar bones and shoulders upwards and backwards.
- While exhaling drop down the shoulders to the resting position.
- Repeat this breathing cycle five times.

### Note

- Try and avoid movements of the abdomen and chest.



## D. FULL YOGIC BREATHING

- Full yogic breathing is a combination of all the three sections of sectional breathing.

Sthiti: Vajrāsana

### PRACTICE

- Place the hands resting on the abdomen at the navel in Brahma Mudrā.
- During inhalation, the Adhama, Madhyama and Ādya prāṇāyāma occur sequentially.





- Now exhale in the same sequence (abdominal, chest and clavicular).
- Repeat this breathing cycle five times.

#### Note

- The whole process should be relaxing and comfortable, without any tension in the face.
- Roughly gauge the time of your inhalation and exhalation. Take one third of your inhalation time for *adhama*, one third for *madhyama* and one third for *ādyā*. Follow the same sequence and timing for exhalation.
- This exercise can be performed - lying down in *śavāsana* or sitting in a cross-legged position with head, neck and spine erect.
- All breathings should be performed through the nose and not through the mouth.
- As you increase the number of rounds of Full Yogic Breathing day after day, you will come to develop this practice as an automatic and normal function of the body.

#### Benefits

The purpose of this practice is to make the practitioner aware of the three different components of respiration (Abdominal, Thoracic and Clavicular) and incorporate them into Full Yogic Breathing.

Even 10 minutes of Full Yogic Breathing daily can work wonders.

- You acquire more power and vitality,
- Calmness in daily activities,
- Thinking and clarity of thought improve,
- When you feel tired or angry practice of full yogic breathing will help in calming down your mind and revitalising it.

#### Limitations

It has no limitations.

## 6.6 PRĀṆĀYĀMA (practices)

### 6.6.1. SŪRYA ANULOMA VILOMA PRĀṆĀYĀMA

**Sthiti: Vajrāsana**

#### PRACTICE

- Adopt *Nāsika mudrā* with your right hand.
- Close the left nostril with the little and ring fingers of *Nāsika Mudrā*.
- Inhale and exhale slowly through the right nostril (*Sūrya Nādi*) only.
- Keep the left nostril closed all the time during the practice.
- One cycle of inhalation and exhalation forms one round.
- Practice nine rounds.



#### Note

- Time taken for exhalation should be longer than inhalation.
- Depression patients may practice this *Prāṇāyāma* 27 rounds before breakfast, lunch, dinner and before sleep (4 times a day).

### 6.6.2. CANDRA ANULOMA VILOMA PRĀṆĀYĀMA

**Sthiti: Vajrāsana**

#### PRACTICE

- Adopt *Nāsika Mudrā* with your right hand.
- Close the right nostril with the tip of the thumb.
- Inhale and exhale slowly through the left nostril (*Candra Nādi*) only.





- Keep the right nostril closed all the time during the practice.
- One cycle of inhalation and exhalation forms one round.
- Practice nine rounds.

#### Note

- Time taken for exhalation should be longer than inhalation.
- Anxiety patients may practice this Prāṇāyāma 27 rounds before breakfast, lunch, dinner and before sleep (4 times a day).

#### Benefits

(For Sūryanuloma-Viloma and Candranuloma-Viloma Prāṇāyāma)

#### Physical :

These Prāṇāyāmas help in clearing of the nasal passages. With regular and long practice, flow of breath through each of the nostrils becomes smooth and slow.

#### Therapeutic :

It is Very useful for nasal allergy and Deviated Nasal Spectrum (DNS). Suryanuloma-Viloma helps in reducing the obesity effectively and Candranuloma-Viloma help in increasing weight.

For specific significant improvement, the recommended schedule is to have twenty-seven rounds of this Pranayamas four times a day (before breakfast, lunch, dinner and before going to bed). Systematic practices have benefited large number of obese and under weight persons to achieve normal weight.

#### Spiritual :

Cleaning of Surya and Candra Nadis is the first step to bring the balance between the two Nadis. They aid in unfolding of the inner layers of consciousness.

#### Limitations

For Sūryanuloma-Viloma Prāṇāyāma, people suffering from high blood pressure, any heart disease and underweight problem should avoid this practice.

For Candranuloma-Viloma Prāṇāyāma, people suffering from obesity and any type of allergic should avoid it.

### 6.6.3. NĀDĪSUDDHI PRĀṆĀYĀMA

#### Sthiti: Vajrāsana

#### PRACTICE

- Sit in any meditative posture.
- Adopt Nāsika Mudrā.
- Close the right nostril with the right thumb and exhale completely through the (left) nostril. Then inhale deeply through the same left nostril.
- Close the left nostril with your ring and little finger of the Nāsikā Mudrā, release the right nostril. Now exhale slowly and completely through the right nostril.
- Inhale deeply through the same (right) nostril. Then close the right nostril and exhale through the left nostril. This is one round of Nādisuddhi prāṇāyāma.
- Repeat nine rounds.



#### Note

- This practice helps to maintain balance between Nādis.
- If you feel headache, heaviness of the head, giddiness, uneasiness etc. it means you are exerting much pressure on the lungs.
- The first symptoms of correct practice is the feeling of freshness, energy and lightness of the body and mind.



## Benefits

### Physical :

It promotes balance between the two nostrils apart from cleansing the nasal tract. It increases the vitality. Metabolic rate decreases as in case of all other Prāṇāyāma practices. It increases the digestive fire and appetite.

### Therapeutic :

It lowers the levels of stress and anxiety by harmonising the prāṇas. It is beneficial in respiratory disorders such as Bronchial asthma, Nasal allergy, Bronchitis etc.

### Spiritual :

It induces tranquility, clarity of thought and concentration. It clears pranic blockages and balances Ida and Pingala nādis, causing Shuṣumna nādi to flow which leads to deep states of meditation and spiritual awakening. It helps to maintain Brahmacharya which is a pre-requisite for spiritual progress.

### Limitations

No Limitations.

## 6.6.4. COOLING PRĀṆĀYĀMAS

### A. ŚĪTĀLĪ PRĀṆĀYĀMA

#### Sthiti: Vajrāsana

#### PRACTICE

- Place the palms resting on the thighs.
- Stretch the tongue forward partly out of the mouth and fold it so as to resemble the beak of a crow.
- Slowly suck in the air through the beak and feel the jet of cool air passing down the throat into the lungs.



- Slowly exhale through the nostrils, feeling the movement of warm air all the way up from the lungs through the throat and the nasal passages.
- This completes one round of Śītalī Prāṇāyāma.
- Repeat nine rounds.

### B. SĪTKĀRĪ PRĀṆĀYĀMA

#### Sthiti: Vajrāsana

#### PRACTICE

- Place the palms resting on the thighs.
- Fold the tip of the tongue inwards horizontally. The folded tongue slightly comes out between the two rows of teeth and provides a narrow opening on both sides.
- Slowly suck the air in through the two sides of the tongue. Feel the cool stream of air diffusing throughout the mouth and throat into the lungs.
- Exhale slowly through both nostrils. Feel the warmth of the exhaled air.
- This completes one round of Sītkārī.
- Repeat nine rounds.



### C. SADANTA PRĀṆĀYĀMA

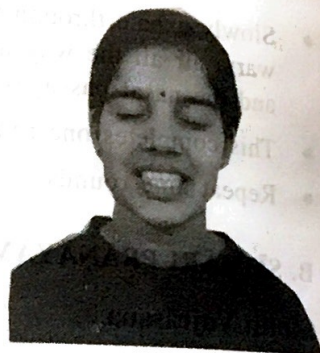
#### Sthiti: Vajrāsana

#### PRACTICE

- Place the palms resting on the thighs.
- Let the upper set of teeth touch the lower set of teeth.



- Keep the tip of the tongue just behind the teeth.
- Inhale through the crevices of the teeth and feel the cool air moving slowly and continuously into the mouth and passing down the throat into the lungs.
- The warm air is exhaled out slowly through both the nostrils. Feel the warmth of exhaled air.
- This completes one round of Sadanta.
- Repeat nine rounds.



## Benefits

### Physical :

They induce muscular relaxation and an over-all cooling effect. They soothen the eyes, ears and purify the blood. They quench the thirst, appease hunger and generate a feeling of satisfaction. The taste buds and the mouth are sensitised.

### Therapeutic :

Allergies due to cold can be effectively overcome by prolonged practice. They help in reducing tensions and stresses and induce mental tranquility. Sītkari and Sadanta keep the teeth and gums healthy. They help reduce blood pressure and acidity in stomach. They cure chronic dyspepsia (indigestion), various chronic skin diseases, and releases even very subtle tensions.

### Spiritual

Expansion of awareness - a facet of spiritual growth - takes place as you move from sitali (linear awareness) to sitkari (surface aware-ness) and then to sadanta (3-D awareness).

## Limitations

People with Low Blood Pressure should avoid. People suffering from cold, sore throat, bronchitis etc. should avoid. Practitioners with sensitive teeth, missing teeth or dentures should avoid sitkari and sadanta. Instead they can practise sitali. Generally, avoid in winter or in cool climates.

## 5. BHRĀMARĪ PRĀṆĀYĀMA

*Preparatory Practice of M-kāra and N-kāra:*

- In order to chant M-kāra, you can chant any word ending with 'M' such as 'Om', 'Mum', 'Swim', etc. but stretch the 'M' part only. This will result in 'M-kāra' chanting.
- Chant 'MM' a few times and observe that your lips are closed, rows of teeth are separated and the tongue is just behind the lower set of teeth.

*(N-kāra)*

- In order to chant N-kāra, you can chant any word ending with 'N' such as 'King', 'Ring', 'Sing' etc and stretch the 'N' part only. This results in the 'N-kāra' chanting.
- Chant 'NN' a few times and note that your lips are separated during this chanting.
- While practicing Bhrāmārī, we need to use this sound of 'N-kāra' and not 'M-kāra' whereas while practicing nādānusandhāna we use the 'M-kāra'.

### Note:

- In the beginning, 5 to 10 rounds of Bhramari is sufficient. Slowly increase to 10 to 15 minutes.
- It can be practised at any time to relieve mental tension.

## Benefits

### Physical :

Creates a soothing effect on the nervous system. Cultures the voice and increases the melody.



- Keep the tip of the tongue just behind the teeth.
- Inhale through the crevices of the teeth and feel the cool air moving slowly and continuously into the mouth and passing down the throat into the lungs.
- The warm air is exhaled out slowly through both the nostrils. Feel the warmth of exhaled air.
- This completes one round of Sadanta.
- Repeat nine rounds.



### Benefits

#### Physical :

They induce muscular relaxation and an over-all cooling effect. They soothen the eyes, ears and purify the blood. They quench the thirst, appease hunger and generate a feeling of satisfaction. The taste buds and the mouth are sensitised.

#### Therapeutic :

Allergies due to cold can be effectively overcome by prolonged practice. They help in reducing tensions and stresses and induce mental tranquility. Sītkari and Sadanta keep the teeth and gums healthy. They help reduce blood pressure and acidity in stomach. They cure chronic dyspepsia (indigestion), various chronic skin diseases, and releases even very subtle tensions.

#### Spiritual

Expansion of awareness - a facet of spiritual growth - takes place as you move from sitali (linear awareness) to sītkari (surface aware-ness) and then to sadanta (3-D awareness).

### Limitations

People with Low Blood Pressure should avoid. People suffering from cold, sore throat, bronchitis etc. should avoid. Practitioners with sensitive teeth, missing teeth or dentures should avoid sītkari and sadanta. Instead they can practise sitali. Generally, avoid in winter or in cool climates.

## 5. BHRĀMARĪ PRĀṆĀYĀMA

### *Preparatory Practice of M-kāra and N-kāra:*

- In order to chant M-kāra, you can chant any word ending with 'M' such as 'Om', 'Mum', 'Swim', etc. but stretch the 'M' part only. This will result in 'M-kāra' chanting.
- Chant 'MM' a few times and observe that your lips are closed, rows of teeth are separated and the tongue is just behind the lower set of teeth.

#### *(N-kāra)*

- In order to chant N-kāra, you can chant any word ending with 'N' such as 'King', 'Ring', 'Sing' etc and stretch the 'N' part only. This results in the 'N-kāra' chanting.
- Chant 'NN' a few times and note that your lips are separated during this chanting.
- While practicing Bhrāmārī, we need to use this sound of 'N-kāra' and not 'M-kāra' whereas while practicing nādānusandhāna we use the 'M-kāra'.

#### Note:

- In the beginning, 5 to 10 rounds of Bhrāmārī is sufficient. Slowly increase to 10 to 15 minutes.
- It can be practised at any time to relieve mental tension.

### Benefits

#### Physical :

Creates a soothing effect on the nervous system. Cultures the voice and increases the melody.



### Therapeutic :

Relieves stress and cerebral tension. Reduces anger, anxiety, insomnia and blood pressure. Good for all psychosomatic problems as it reduces the stresses and tension. Eliminates throat ailments (tonsils, pains etc.) Speeds up healing of tissue and so may be practised after surgery.

### Spiritual :

Develop the diamentional 3-D awareness. It aids in expands the mind towards all pervasive awareness. It induces a meditative state by harmonising the mind and directing the awareness inwards.

### Sthiti: Vajrāsana

#### PRACTICE

- Assume Cinmudrā.
- Inhale deeply.
- Exhaling, produce a low pitched sound resembling the humming of a female bee.
- Feel the vibrations in the entire head.
- This is one round.
- Repeat nine rounds.

#### Note

- *During the practice of Bhrāmārī use 'N-kāra' and not 'M-kāra'.*
- *Touch the tongue to upper (hard) palate.*
- *Initially the sound vibration is felt more at the throat region only.*
- *With long practices try to feel the strong vibrations in the entire head region along with its resonating effect through out the body.*

### SOME TEACHING TIPS

1. Opening up the blocked nostrils:

Often it is experienced that one of the nostrils is blocked. This may be due to cold or deviated septum or Pranic imbalances. Following techniques often help them.

- (a) often jogging releases the nasal blocks.

- (i) lie down on the left side.

- (ii) Support the left arm pit with a yoga stick.

- (iii) Cross the right thigh on the left while sitting padmasana in sukhasana or lying down supine, and vice versa for the left.

- (b) For opening release the nasal blocks.

- (c) Use neti or kapālabhāti, if necessary.

2. Use least pressure on the nostrils. Ultimate aim is to use no fingers but to move the breath at will.

3. Emphasise breathing as it is difficult to learn but it is the most useful practice.

4. Steps of introduction are same as Yogasanas.

5. Can be practised anytime of the day.



## VANQUISH THE ROOT CAUSE - ĀDHI KRIYĀ - CLEANSING TECHNIQUE

### 7.1 INTRODUCTION

Kriyas are cleansing practices. In that sense, we all practise kriyas daily. Bathing, washing the face, brushing the teeth, all are kriyas. But yoga kriyas refer to special yoga techniques meant to cleanse the inner organs, developed by the yogis. Among several kriyas available in the yogic lore 6 major kriyas called śat Kriyas are quite comprehensive.

They are:

- (1) Trātaka for eyesight.
- (2) Neti for upper nasal track (from throat to nostrils).
- (3) Kapālabhāti for lower respiratory track (from nostrils to lungs).
- (4) Dhouti for upper gastro intestinal tract (GIT) upto stomach.
- (5) Nauli for abdominal viscera. (Agnisāra is the preparatory phase for Nauli).
- (6) Basti for lower gastro intestinal tract (GIT) especially the rectum. (Śankha prakṣāḷana is for the entire GIT).

#### 7.1.1 OBJECTIVES

The objectives of Yoga Kriyas are to -

- (1) Cleanse the inner tracts namely the optical path, respiratory tract and G.I.T., and thereby refresh the inner passages. Tardiness is thereby removed.
- (2) Develop an inner awareness.
- (3) Desensitize the possible hypersensitive reactions in the pathways.
- (4) Build the stamina and forebearance capacity.

### What are the streams of Yoga?

The four main systems of Yoga: Jnana, Raja, Bhakti and Karma Yogas "by one or more or all of these" are used to raise human beings from the lowest animal level to greatest heights of human perfection.

### What is the relevance of Yoga in modern society?

By using this knowledge base called as consciousness based approach and the way of life, a new global era of spirituality (as science) and yoga (as technology) will emerge to solve the basic problems of the modern hi-tech era. Systematic, scientific research is the approach for the acceptance and adoption.

### Why research on Yoga?

1. To examine the efficacy of yoga
2. To unravel the hidden mysteries of yoga
3. To apply the principles and techniques of yoga to various aspects of modern life



**The principles of Kriyas are to -**

- (1) Stimulate the system by either an external medium or by the volitional control and
- (2) Relax deeply after the kriyas and also during the kriya practice itself.

### 7.1.2 CLEANSING BREATHS

#### 1. Anunāsika Breathing

(Cleansing by inhalation and exhalation)

##### Sthiti: Any Meditative Posture

- Exhale completely. Inhale through both nostrils and hold the breath for a few seconds.
- Blast out the air through both nostrils in short bursts, until the lungs are completely empty. Repeat 5 times.
- Now close the right nostril using the thumb of the right hand. Inhale, hold for a few seconds and blast out through left nostril in short bursts of air. Repeat several times.
- Next, close the left nostril using the ring and the little fingers of right hand in nāsika mudrā. Repeat the above process several times through right nostril.
- Repeat the complete process several times using both nostrils. This type of breathing clears the respiratory passages and purifies the sinuses in the skull.

#### 2. Mukha Dhouti

(Cleansing through a single blast breath).

##### Sthiti: Tādāsana

##### PRACTICE

- Spread the legs apart by about 2 feet.
- Lean forward and place the hands on the knees.
- Inhale deeply and expel the air forcibly as in a jet through the mouth,



continuously. This is effected by contracting the diaphragm as prolonged exhalation. Repeat several times.

#### 3. Mukha Bhastrikā

(Cleansing through hyperventilation)

- Kneel down, with the heels together and sit erect.
- Inhale fully.
- While exhaling in a series of expulsions of the breath through the mouth, (keeping the lips puckered as if you are going to whistle) bend forward and rest the head on the ground in front of the knees. The expulsions are done with the help of the abdominal muscles.
- Inhale, come up slowly.
- Repeat several times.
- The purpose of Mukha Bhastrika is to reduce the level of carbon di-oxide present in the body. Also a cleansing practice.

#### 4. Viparītakarāṇi Kriya

(cleansing in inverted posture)

##### Sthiti: Supine Posture

##### PRACTICE

- Raise the legs to 90°, keeping the knees straight.
- Raise the buttocks and the trunk off the ground by supporting the body with the hands at the waist to transfer the weight to the arms and elbows. Keep the elbows as close to each other as possible.
- Slowly move into the final position of Viparītakarāṇi by raising both legs to vertical position and maintaining the trunk at an angle of 45° to the ground.
- In the final position the weight of the body rests on the shoulders, neck and the elbows, the trunk is at 45° angle to





the floor, the legs are straight and perpendicular to the floor. Note that the chin should not press against the chest.

- Close the eyes and feel comfortable.
- Focus the awareness on the perineum i.e., the area between the anus and the genitals.
- Now slowly in a rolling motion, pull the buttocks inwards.
- Then contract the anal sphincter muscles and pull the anus inwards and upwards.
- Hold it as long as possible with normal breathing.
- Release the bandha and then retrace the steps to come down to the supine sthiti and rest in Śavāsana for a while.

#### Note

- Apart from Mūlabandha the following practices can also be done in the final position of Viparītakaraṇi such as Deep abdominal breathing or Kapālabhāti or Aṣvini Mudrā.
- Mūlabandha can also be performed with antarkumbhaka (holding the breath after inhalation).
- Practice a few rounds.
- Aṣvini Mudrā, in fact, is a good preparatory practice for Mūlabandha and can be practiced in the following way:

*“Contract the anal sphincter muscles and pull the anus inward and upward. Hold for 2 to 3 seconds. Then relax. Repeat this as many times as you can with normal breathing. Continue to briefly contract and relax as rhythmically and evenly as possible. Once this is mastered, Mūlabandha can be performed quite effectively.”*

#### Benefits

It stimulates and tones the uro-genital and excretory systems. Intestinal peristalsis is also stimulated, relieving constipation and piles. It is also beneficial for anal fissures, enlarged prostate, urgency and frequency of urination of irritable bladder, early case of prolapse of uterus, etc.

#### Limitations

Constipation is a side effect of mulabandha or Ashvini mudra.

### 7.1.3 MAJOR KRIYAS

Among the six processes which purify the system mentioned earlier: Kapālabhāti, Neti, Dhouti, Nauli, Trātaka and Basti we will briefly describe the first five only.

#### 7.1.3.1 TRĀTAKA

##### A. Preparations

- i) Get candles, candlestand and match box.
- ii) Wash your eyes with cool and clean water (with eye cup if available) before starting the practice for good result.
- iii) When you practice in a group, sit around the candle stand, making a circle at sufficient distance from the candle stand (1.5 to 2 meters). The maximum number of participants in a group around could be about ten. Keep the candle at the same level as the eyes.
- iv) Arrange a few chairs for those who are not able to sit on the ground.

##### Instructions:

- Sit in any comfortable meditative posture, if necessary you may sit in a chair.
- Remove your glasses and wristwatches.
- Keep your spine, neck and head in a line. Collapse your shoulders.
- Close the eyes and adopt Namaskāra mudra.
- Maintain a smile on your face through out the practice. Calm down your mind. Observe your body & breath.
- Begin the session by chanting the verse from the Upaniṣats praying for the welfare of the teacher and the student.

##### Starting Prayer:

ॐ सहनाववतु सहनौ भुनक्तु सहवीर्यं करवावहै।

तेजस्विनावधीतमस्तु मा विद्विषावहै

ॐ शान्तिः शान्तिः शान्तिः ॥



*Om sahanāvavatu, Sahanou bhunaktu,  
Saha vīryam karavāvahai ,  
Tejasvināvdhītamastu, mā vidviṣāvahai  
Om Śāntiḥ, Śāntiḥ, Śāntiḥ.*

*May he protect us both (i.e., the teacher and the student).  
May he nourish us both. May we both work together with  
great energy. May our study be enlightening and fruitful.  
May we not hate each other. Om Peace, Peace, Peace.*

- Gently take your hands behind the back, catch the right wrist with left palm, make a loose fist with the right hand and feel the pulse of right hand using your fingers of left hand.
- As you exhale, gently bend forwards to touch the ground and surrender to the All Mighty.
- Come back as you inhale.

## **B. PREPARATORY EYE EXERCISES**

### **1. Up And Down Or Vertical Movements**

- Open your eyes with a few blinks.
- Gently move your eyeballs up-down, up-down, up-down, continue another seven rounds (counting mentally). Move your eyeballs smoothly and continuously. Try to avoid jerky movements and keep your head steady. Practice at your own pace.

### **2. Right and left or horizontal movement of eyeballs.**

- Gently open your eyes with a few blinks.
- Gently move your eyeballs right-left, right-left, right-left, continue seven more rounds. Move your eyeballs smoothly and continuously. Try to avoid jerky movements and keep your head steady. Practice at your own pace.
- After completing ten rounds gently stop the practice and close your eyes.
- Rub your palms against each other, form a cup of your palms and cover your eyes.

- Practice simple palming. Do not touch the eyelids with your palms directly. Relax your eye muscles completely. Relax for a while.
- Feel the warmth and darkness in your eyes. Make sure that your eyes are totally in dark.
- After sufficient relaxation, gently drop your hands down.
- Feel the cool sensation around the eyeballs. Relax for a few seconds. Do not open your eyes immediately.

### **3. Diagonal movement of eyeballs (two directions).**

- Open your eyes with a few blinks.
- Gently move your eyeballs to extreme right-up, extreme left-down; right-up, left-down; right-up, left-down; continue another seven rounds. As you move the eyeball smoothly and continuously to extreme right-up and extreme left-down positions, try to avoid jerky movements and keep your head steady. Practice at your own peace.
- After completing ten rounds gently stop the practice and close your eyes.
- Rub your palms against each other, form a cup of your palms and cover your eyes.
- Give *press and release palming*. As you inhale deeply, press the palms around the eyes. As you exhale completely, release the pressure, continue four more rounds, count mentally. Do not press the eyeballs with your palms directly. Relax your eye muscles completely.
- After completing five rounds, gently drop your hands down.
- Feel the cool sensation around the eyeballs. Relax for a few seconds. Do not open your eyes immediately.

### **Diagonal movement in the opposite direction**

- Open your eyes with a few blinks.
- Gently move your eyeballs left-up, right-down; left-up, right-down; left-up, right-down; continue another seven rounds as you move the eyeballs smoothly and continuously to extreme



left up and extreme right-down. Try to avoid jerky movements and keep your head steady. Practice at your own pace.

- After completing ten rounds gently stop the practice and close your eyes.
- Rub your palms against each other, form a cup of your palms and cover your eyes.
- Give *press and release palming*.
- After completing five rounds, gently drop your hands down.
- Feel the cool sensation around the eyeballs. Relax for a few seconds. Do not open your eyes immediately.

#### 4. Rotational movement of the eyeballs (clockwise and anti-clockwise)

##### Clockwise movement

- Now, let us proceed to rotational movement of the eyeballs.
- Open your eyes with a few blinks.
- Gently move our eyeballs to the left, up, right, down; left-up, right-down; left-up, right-down; continue another seven rounds count mentally. Move your eyeballs smoothly and continuously according to your own pace in clockwise. Try to avoid jerky, sudden movements and keep the head steady.
- After completing ten rounds gently stop practice and close your eyes.
- Rub your palms against each other, form a cup of your palms and cover your eyes.
- Here give *constant pressure palming*. Press constantly around the eyeballs with your palms. Inhale deeply and exhale completely. Do not press on the eyeballs. Relax your eye muscles completely.
- After completing five rounds of deep slow breathing, gently drop your hands down.
- Feel the cool sensation around the eyeballs. Relax for a few seconds. Do not open your eyes immediately.

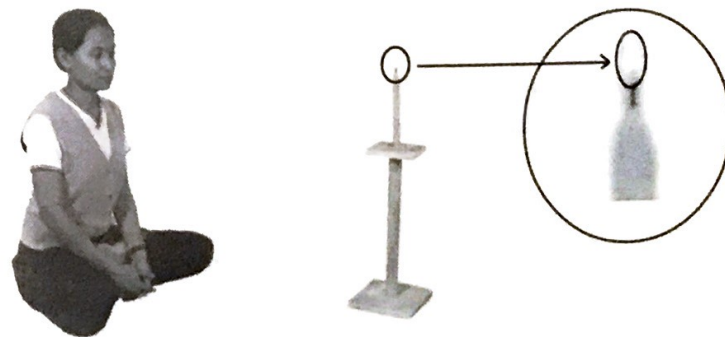
##### Anti-clockwise movement

- Now, proceed to anti-clockwise rotation of the eyeballs.
- Open your eyes with a few blinks.
- Gently move your eyeballs in anti-clockwise direction - right, up, left-down; right-up, left-down; right-up, left-down; continue to move your eyeball smoothly and continuously at your own pace in anti-clockwise. Try to avoid jerky sudden movements and keep your head steady.
- After completing ten rounds gently stop practice and close your eyes.
- Rub your palms against each other, form a cup of your palms and cover your eyes.
- Give *constant pressure palming*.
- If you feel like changing your position, you may do so. Take rest for some times before you start Jyoti Trātaka.

#### JYOTI TRĀTAKA (in three stages)

##### Step I: Effortless Gazing or Focusing at flame

- Let us start Stage-I of Jyoti Trātaka i.e., "Effortless gazing or Focusing".
- Gently open your eyes with a few blinks and look at the floor. Do not look at the flame directly.
- Slowly shift your vision to the base of the candle stand, then



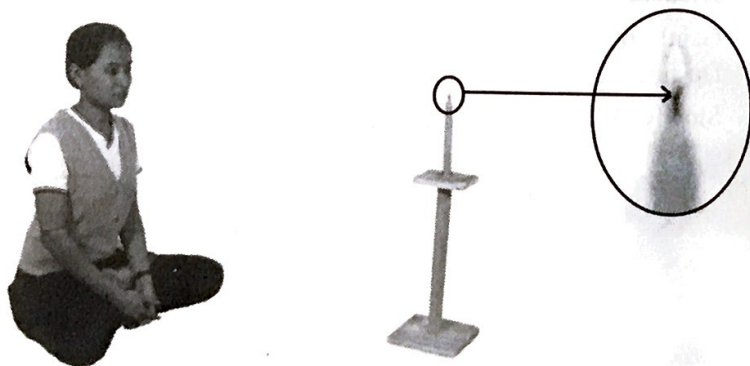


move to top of the stand, then to the candle and then slowly look at flame of the candle. Now, start gazing at the whole flame without any effort. Do not blink your eyes. There may be a few irritating sensations, but use your will power and gaze in a relaxed way. If tears appear, allow it to flow freely. This is a sign of good practice. Let the tears wash out the impurities from the eyes. Learn to ignore the irritation and watering from the eyes.

- Gaze at the flame about 30 seconds.
- Slowly close your eyes, rub your palms against each other for a few seconds, form a cup of your palms and cover your eyeballs.
- Give *press and release palming*.
- After completing five rounds, gently drop your hands down.
- Feel the cool sensation around the eyeballs. Relax for a few seconds. Do not open your eyes immediately.

#### **Step II: Intensive focussing at the tip of the wick of the flame**

- Pass on to Stage-II of Jyoti Trātaka i.e., “Intensive focussing” (Dhāraṇa) .
- Gently open your eyes with a few blinks and look at the floor.



Do not look at the flame directly.

- Slowly shift your vision to the base of the candle stand, then move to top of the stand, then to the candle and then slowly look at the flame of the candle. Now, start gazing at the whole flame without any effort.

- Slowly gaze at the tip of the wick of candle, the small black cord. Focus your attention at one point. This is a practice of focussing and concentration. Keep on gazing, use your will power. Let the tears come out and try not to blink your eyes. By practice the gaze becomes steady, making the mind one pointed.
- Gaze at the flame for about 30 seconds.
- Slowly close your eyes, rub your palms against each other for a few seconds then form a cup of your palms and cover your eyeballs.
- Give constant pressure palming. Press constantly around the eyeballs with your palms and inhale deeply and exhale completely continue four more rounds count mentally. Do not touch the eyeballs with your palms directly. Relax your eye muscles completely.
- After completing five rounds, gently drop your hands down.
- Feel the cool sensation around the eyeballs. Relax for a few seconds. Do not open your eyes immediately.

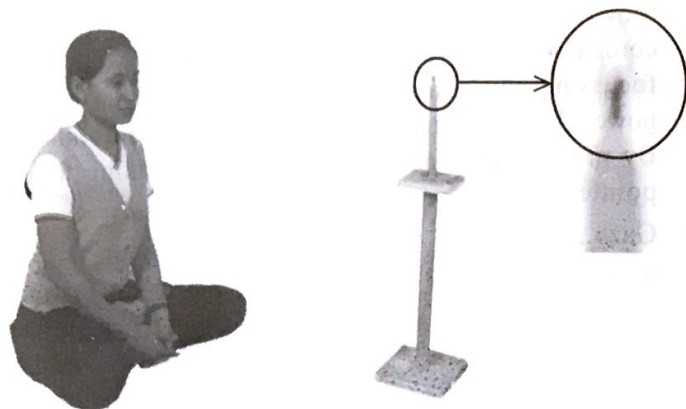
#### **Note for Stage-I & II**

- *Continuously gaze at the flame, no blinking or winking, smooth and effortless gazing.*
- *Use your will power and ignore watering or irritation in the eyes. Gradually increase the duration of gazing upto 60 seconds over a few weeks of practice.*

#### **Step III: De-focussing**

- Let us proceed to Stage-III of Jyoti Trātaka i.e., “De-focussing”.
- Gently open your eyes with a few blinks and look at the floor. Do not look at the flame directly.
- Slowly shift your vision to the base of the candle stand then move to the top of the stand, then to the candle and then slowly look at the flame of the candle. First fix your attention at the flame, then gradually widen your vision. Slowly de-focus your attention from the flame and have a de-focused





gaze on the flame. With expansive awareness, collect all the details of the flame such as colour of the flame, shape of the flame, and aura around the flame. Then observe the aura expanding more and more and see the small light particles around the flame. Recognize the subtle change of achieved by de-focussing.

- After one minute of de-focussing, gaze or focus on the flame. Slowly close your eyes and retain the image in your mind. Visualize the flame between your eyebrows and collect all the details with your eyes closed. When the image disappears go for palming.
- This time we combine palming with breathing and Bhramari. First apply constant pressure around your eyes, then inhale and chant Bhramari Mm....; feel the vibrations of Bhramari through out the body; repeat the same. Inhale - chant Mm.... as you exhale, inhale Mm...., inhale Mm.... and the last round inhale Mm....; feel the sound resonance in the entire head region specially round the eye region.

#### *Step IV: Silence*

- Feel the silence and relax for a while. After sufficient relaxation, gently drop your hands down. Sit quiet for some time and feel the deep comforting effect of the practice. Be aware of the changes taking place inside you. Recognise that

the mind has become completely calm, your concentration, will-power and sharpness of eyesight have improved.

- Gently bring your hands behind the back, catch hold of the right wrist with your left palm, make a loose fist with the right hand and feel the pulse of the right hand.
- As you exhale, gently bend down towards the floor and surrender to the All Mighty.
- Come back as you inhale.
- Gently give a feather massage around the eye muscles with three fingers (index, middle and ring fingers).

### **C. TIPS FOR PRACTITIONERS**

- This is to be practiced in the dark preferably in the evening.
- Remove glasses, wristwatches, and belts and make yourself comfortable in the posture.
- Sit with your head, neck and spine upright. Always open the eyes with a few blinks.
- During eye exercises you must not move your head and must carry on eyeball movement only.
- During Jyoti Trataka, when you open the eyes, don't look at the flame right away. Start looking at the floor and then slowly bring your gaze onto the flame.
- During palming don't let the palms touch or press the eyeballs. (Palms & not the fingers cover the eyes).
- During palming do very slow & deep breathing with awareness.
- Palms are placed in such a way that there is complete darkness to the eyes.
- The facial muscles, eyebrows and eyelids should remain totally relaxed with a beautiful smile on the face.
- Trataka should be performed after āsanās and prāṇāyāmas.
- Trataka must be practiced on a steady flame.
- The practitioner should always avoid undue strain to the eyes.



## BENEFITS

### Physical

It keeps away the eyestrain by improving the stamina of eye muscles and by giving deep relaxation to them. It makes the eyes clear, bright and radiant. It cleanses the tear glands and purifies the optical system.

### Therapeutic

Errors of refraction get corrected. It strengthens the ability of the lens to adjust better to distances. It balances the nervous system, relieving nervous tension, anxiety, depression and insomnia.

### Spiritual

It helps to develop intense concentration and improves memory. It helps to develop a strong will-power. It is an excellent preparation for meditation.

## LIMITATIONS

Epileptics should avoid gazing of flickering candle flames . They can, however, choose a totally steady object to gaze on. If you are a sensitive person who has insomnia this practice at night make your mind too widely awakened and difficult to go to sleep. Hence you can practice Trātaka one hours before going to bed. In case of tension headache, one may avoid this practice, as it may tend to aggravate the pain.

### 7.1.3.2 NETI

#### A. JALA NETI (Cleaning the nasal passage)

Sthiti: Tādāsana

#### PRACTICE

- Add about half a teaspoon of salt to a neti pot full of sterile lukewarm water.
- Stand with the legs apart
- Hold the neti pot in your right hand.

- Insert the nozzle of the Neti pot into the right nostril.

- Keep the mouth open and breathe freely through the mouth.

- Tilt the head first slightly backwards, then forwards and sideways to the left so that the water from the pot enters the right nostril and comes out through the left by gravity. Allow the flow till the pot is empty.

- Repeat the same on the left side.

- To clear the nasal passages of the remaining water, blow out the water by active exhalation through alternate nostrils as in Kapālabhāti.



## Benefits

It helps to clear nasal passages. Removes cold, hypersensitivity, headache, sinusitis, bronchitis and stimulates olfactory nerves.

## Limitations

Neti should be avoided if you have had a recent ear infection or nasal septum operation. Also avoid neti for a few days after a bleeding nose.

### B. SŪTRA NETI OR RUBBER CATHETER NETI

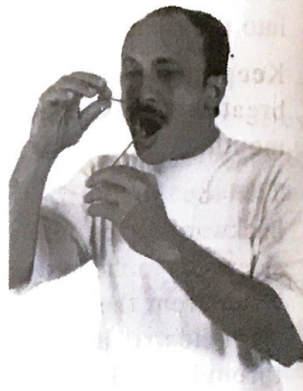
Sthiti: Tādāsana

#### PRACTICE

- Insert the blunt end of a thin soft rubber catheter horizontally into the right nostril.
- Gently push it along the floor of the nose until the tip is felt in the back of the throat.



- Insert the right index and the middle finger through the mouth and catch the tip of the catheter at the back of the throat.
- Pull it out through the mouth and gently massage the nasal passage by catching the two ends of the tube.
- Remove the catheter through the nose.
- Repeat on the left side.



#### Note

- Take care not to push the catheter vertically into the nostril.
- Before you start this practice, cut and trim the nails of the fingers to be used for inserting in the mouth, as it may injure the throat when you are trying to grasp the tip of catheter in the throat.

#### Benefits

Clear the nose and pharynx. Tremendous will power increased in process of catheter insertion. Desensitizes to dust pollution etc. in nasal allergy patients.

#### Limitations

Same as jalaneti plus, back pain, hypertension, cardiac problems. Avoid during latter part of pregnancy.

#### C. Śītkarmā Kapāla Neti

- This is similar to Jala Neti, with the difference that the water comes out of mouth instead of through the opposite nostril.

#### D. Vyutkarma Kapāla Neti

- Take a mouthful of luke-warm saline water.
- Bend forwards and relax the soft palate so that the water comes out of the nose.

- Neti Kriya is to be followed by a few rounds of Kapālabhāti, so as to keep the nasal passage clear.

#### Benefits

Neti, in general, purifies most structures in the head and neck. Neti not only clears the nasal passages but also renders the nose resistant to many irritants like water, cotton, rubber, ghee, milk etc. Hence it is very helpful in removing the hypersensitivity as seen in persons suffering from Allergic Rhinitis. Vision becomes more subtle.

#### 7.1.3.3 DHOUTI

##### A. Vamana Dhouti

##### Sthiti: Tādāsana

#### PRACTICE

- Drink about one and a half liters of lukewarm saline water (about 1% saline) as quickly as you can until you feel like vomiting it out.
- Churn the stomach by twisting exercises.
- Stand with feet apart at shoulder width and bend the trunk forward forming an angle of about 80 degrees to the ground.
- Now with the help of the middle three fingers of the right hand, tickle the back of the throat to vomit out (vaman) all the water.
- Repeat the process of tickling the throat until no more water comes out which may mean that all water has been vomited.
- With continued practice one can stimulate the vomiting sensation and vomit out the water without using the fingers at the throat.





- Relax completely in DRT for about 15 to 20 minutes.
- Have a bland breakfast after about half an hour.

#### Note

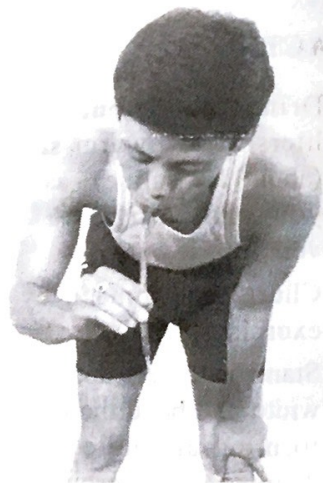
- *This is to be done early in the morning on an empty stomach.*
- *A bland breakfast could preferably consist of Indian kichadi (rice and lentil-dhal, cooked with or without salt), along with a tea spoonful of pure ghee. Avoid coffee or tea for breakfast.*
- *With long practice one can learn to vomit all the water as if it is a continuous jet. This is called Gajakaraṇi.*

### B. Daṇḍa Dhouti

#### Sthiti: Tādāsana

#### PRACTICE

- Drink luke-warm saline water as in Vaman Dhouti.
- Take a rubber tube (Danda) about 1 cm. in diameter and about a metre long.
- Slowly place one end of the tube and swallow it down the gullet into the stomach. When it reaches the stomach, slowly bend forward. All the water will come out by syphon action. Suck in and bulge out the stomach, if necessary. Remove the tube gently.



#### Note

- *Three liters of lukewarm water, drink and rotate your body by raising hands and head and shake abdominal muscles - vomit or insert finger at root of tongue, press and vomit.*
- *These Kriyas should be performed early in the morning preferably before dawn and after clearing the bowels.*

#### Frequency of Practice:

- I) *Normal healthy persons - once a month.*
- II) *Persons with Hyperacidity - once in 3 days*
- III) *Persons with Asthma - Once a week may practice daily for about 3 to 7 days during periods of flare up of wheezing with phlegm.*

#### Benefits

Vaman dhouti or kunjal kriya removes hyper acidity, good for flatulence and dyspepsia (indigestion), cleanses the stomach of all its contents, promotes proper functioning of the stomach and prevents hyper acidity. Dhouti Kriya is extremely useful for gas trouble, high acidity in stomach and for curing Asthma also. Useful for asthma and bronchitis to clear the air passages through reflex stimulation of udāna Prāṇa.

#### Limitations

Avoid - in case of severe abdominal pain, abdominal surgery, tonsillitis, hypertension, ischaemic heart diseases and during menstruation.

### C. Vastra Dhouti

#### Preparation

1. Use white thin & soft cotton cloth without any stitches of 5-6 cms. width and about 7 to 10 meters long.
2. Place it in a bowl of water on the table in front of you and stand comfortably in tādāsana.

#### Sthiti: Tādāsana

#### PRACTICE

- Catch on end of the cloth with both hands and start swallowing slowly with deep awareness and ease. Drink sips of water along with the cloth if it does not move smoothly.
- Make sure that about 20 - 25 cms of the cloth is left out towards the end.





- After completing wait for a few seconds, churn the abdomen by movement or agnisara twisting.
- Lean forward and start pulling out the cloth slowly with ease and relaxation.
- If the cloth is not coming out easily, wait, take a deep breath and relax, drink a few sips of water and then continue.

#### NOTE

- Do the practice under supervision of a guide.
- Never pull heavily on the cloth as the food tube (oesophagus) may go into a spasm and make the procedure very strenuous.

#### 7.1.3.4 NAULI

Nauli is an abdominal kriya in which isolated contraction and rolling manipulation of the abdominal recti muscles (rectus abdominis) which form the front linear wall of the abdominal cavity, are accomplished. The following are preparatory for Nauli.

#### A. Uddiāyāna Bandha and Agnisāra

##### Sthiti: Tādāsana

#### PRACTICE

- Stand with the legs 2 to 3 feet apart, bend forwards slightly from the waist and place the palms on the thighs with the arms straight.
- Make yourself quite comfortable in this position.



##### Stage I: Uddiāyāna Bandha

- Exhale completely through the mouth by vigorously contracting the abdominal muscles.
- Simultaneously press the hands against the thighs, tighten the arms, shoulders, neck muscles and lift up the ribs.
- As a result of this, the diaphragm automatically rises up,

producing a concave depression of the abdomen. The abdominal wall gets sucked in as if to press the spine.

- Hold this condition as long as comfortable.
- Then inhaling slowly release the abdominal muscles and return to the upright position.
- Rest for a while and then go for the next round.
- Repeat 5 rounds.

##### Stage II: Agnisāra

- In the position of Uddiāyāna Bandha, move the abdominal wall in and out vigorously like a pump as many times as you can (while holding the breath in exhalation).



- This movement of the abdominal wall is done through mock inhalations & exhalations i.e., it seems as if one is inhaling and exhaling whereas it is not so.
- Then stop the movement of the abdominal wall, release the bandha and while inhaling come up to Tādāsana and relax.
- Repeat a few times.

#### BENEFITS

- It massages the abdomen, stimulating the associated nerves, strengthening the muscles and encouraging optimum health of the abdominal organs.
- It improves blood circulation to the whole trunk area and strengthens all the internal organs.
- It is a panacea for many abdominal & stomach ailments including constipation, indigestion, and diabetes.



- The digestive fire is stimulated nicely.
- It can also alleviate depression, dullness and lethargy.

### B. Madhyama Nauḷi

- Maintaining Uddiyāna, give a forward and downward push to the abdominal point just above the pelvic bone in the mid-line, where the two recti originate. This push brings about the contraction of these muscles which stand out in the center, leaving the other muscles of the abdominal wall in a relaxed condition.



### C. Dakṣiṇa and Vāma Nauḷi

- For Dakṣiṇa (right) Nauḷi, one has to contract the right rectus alone leaving the other muscles including the left rectus relaxed.
- For Vāma (left) Nauḷi, only left rectus is contracted leaving the others relaxed.



### D. Nauḷi Cālana

- When one has gained full control over these three types of Nauḷi, rolling of the recti muscles clockwise and anti-clockwise is practised. This is called nauli cālana.

#### Benefits

Stimulates and activates the abdominal organs. Stimulates to the intestines. tones up recti muscles, helps to relieve constipation, piles and gastritis.

#### Limitatins

Avoid in cases of acute ulcers in stomach for one year after abdominal surgery, people with weak lung efficiency try under expert guidance. Avoid in hypertension, ischaemic heart diseases, severe back ache and hernia. Avoid during menstruation.

### 7.1.3.5 LAGHU ŚAṆKHAPRAKṢĀḶANA

#### Sthiti: Tāḍāsana

#### PRACTICE

- Drink a glass or two of lukewarm saline water.
- Perform the following exercises:

#### Step I: Tāḍāsana Stretch

- Stand with the legs about 10 cms. apart, and arm by the sides.
- Steady the body and distribute the weight on both feet.
- Raise the arms above the head. Interlock the fingers and turn the palms upward.
- Bend the neck backwards and look at the back of the hands.
- Inhale and stretch the arms and chest upwards. Raise the heels to come up on the toes.





- Stretch the whole body from toes to the fingers, without disturbing the balance. Do not move the position of the feet.
- Hold the breath in this position for a few seconds.
- Exhaling, lower the heels and bring the hands to the top of the head.
- Repeat the same 8 to 10 times.

#### Note

- *If you are not able to maintain the balance while you are looking at up the back of the hands, you may look and concentrate on a point on the wall in front of you.*

#### Step II: Swing Tāḍāsana

##### Sthiti: Tāḍāsana

#### PRACTICE

- Stand with legs about half meter apart.
- Fix the gaze on a point directly in front.
- Interlock the fingers and turn the palms upwards.
- Inhale and raise the arm over the head.
- While exhaling bend to the right side from the waist.
- Do not bend forward or backward or twist the trunk.
- Hold this position for a few seconds while retaining the breath outside.
- Inhale and slowly come to the upright position.
- Repeat on the left side.
- Practice 8 to 10 times on both sides.



#### Step III: Waist twisting posture

##### Sthiti: Tāḍāsana

#### PRACTICE

- Stand with the legs about half a meter apart and arms by the side.
- Inhale deeply while raising the arm to the shoulder level. Exhale and twist the body to the left.
- Bring the right hand to the left shoulder and encircle the left arm around the back. Look over the left shoulder as far as possible.
- Keep the spine erect.
- Accentuate the twist and feel the stretch the abdomen.
- Inhale and return to the starting position.
- Perform the rotation smoothly without jerking or stiffness.
- Repeat the same on the other side.
- Practice 8 to 10 times each side.



#### Step IV: Bhujangāsana Twisting

##### Sthiti: Prone Posture

#### PRACTICE

- Lie down on your abdomen either with legs half a meter apart or close together. The toes rest on the ground. Place the palm by the side of the chest.





- Assume the final position of Bhujangāsana.
- Twist the head and the upper portion of the trunk and look over the right shoulder to look at the heels.
- In the final position, the arms remain straight or slightly bent as the shoulders and the trunk are twisted.
- Feel the stretch of the abdomen and the back .
- Return to starting position.
- Repeat the same on the other side.
- Practice 8 to 10 times each side.

### Step V: Crow Twisting

#### Sthiti: Tādāsana

#### PRACTICE

- Sit in the squatting position with feet about one foot apart and place the hands on the knees.
- Inhale deeply. Now exhale completely and bring the right knee to the floor near the left foot.
- Using the right hand as a lever, push the right knee towards the left, simultaneously twisting the trunk and neck to the left.
- Keep the toes of the right foot on the floor or stretch out the toes and sit on the right heel.
- Try to squeeze the lower abdomen with the combined pressure of both the thighs.
- Look over the left shoulder.
- Repeat the same to other side.
- Practice 8 to 10 times each side.
- At this stage you may feel the urge to empty the bowel. Proceed to the toilet, empty the bowel in a relaxed mood and come back to continue the practice.



- Come to Śavāsana position and practice deep relaxation technique(DRT).

#### Note

- *If you are not able to defaecate after the first round of exercise, again drink a glass or two of lukewarm saline water and repeat the same practice. If you are not able to defaecate even after five rounds, stop practice and relax in DRT for about half an hour. The extra water will be excreted in urine after some time.*
- *This is to be done early morning on an empty stomach.*
- *Eat kichadi (rice and dhal boiled together) half an hour after the practice and you may add about one to two-tea spoon pure ghee. Lunch should be simple, vegetarian and less spicy diet. Avoid spicy food for the day.*

#### Benefit

It offers a complete wash out to alimentary canal. Keeps health of abdominal organs by removing all impurities. Cures chronic constipation, irritable bowel syndrome, inflammatory bowel disorder, malabsorption syndrome, dyspepsia (indigestion) and piles etc. very good for adults with diabetic meilitus.

#### Limitations

People with hypertension, heart disease and general debility must avoid this practice.



## 7.2 YOGA AND DIET

### 7.2.1 Diet - THE YOGIC CONCEPT

Our concept of diet is based on our knowledge about the world around us. The matter-based approach has only looked at the gross 'material' content of the foods that we eat i.e. proteins, carbohydrates, fats, iron, calcium, vitamins-A, B, B<sub>1</sub>, B<sub>12</sub> and vitamin-C etc. With a total of 3,500 calories, a modern American diet consists often of hot dogs, coke, cornflakes, oreo cookies, cheese, whiz and crisco. The modern urban palate has become so acclimatized to a barrage of these brash tastes that it is no longer satisfied by the more subtle flavours of the traditional cuisine. In this, there are more empty calories of total fats, saturated fats, cholesterol, refined sugar, and salt. The result - the ratio of nutrients to calories is reducing, leading to obesity, diabetes, etc.

#### *The new trend*

Dieting is catching up among the affluent, even in India - for the looks, of course; much less for sound health. High calorie junk foods are shunned. A struggle between the palate and the desire to slim down continues. The big dairy business of the U.S.A. is collapsing. The scare of Colon Cancer has cut down the beef consumption drastically. The vegetarian fad is spreading fast. Natural food consumption, buying farm food, though more expensive, is becoming the fashion of the day. Aggressive commercials are trying to prevent this 'turning of tables'. Yes, they can't see their billion dollars beef and dairy industries collapsing.

Research has shown that a vegetarian regimen of non-excesses can reverse coronary diseases and even the cholesterol deposits can be drastically reduced.

The yogic concept of food takes into consideration the total dimension of human existence. Apart from the atoms and molecules with which our gross physical body is made of, we all possess Prāna, Mind, Intellect, Emotions and the Spiritual Dimension featured by Freedom. Yoga is that process by which we bring an integration of the entire personality at all these levels. The stamina of the body is to be developed, the Prāna should be brought to a nice balance, the mind should be calmed down, the emotion should be stabilized and

the intellect should be under total control. A 'Balanced Diet', therefore, according to Yoga, is that diet which restores balance at all levels. Only such diets could aid in a Holistic Way of Living.

How to choose such a balanced diet, the right way? let us see how the ancient sages arrived at the concept of healthy diet and describe their general characteristics.

### 7.2.2 Classification of Foods

Yoga classifies food into 3 categories (similar to the classification of human beings) into predominantly Tāmasik, Rājasik and Sātvik food.

#### *Tāmasik foods*

यातयामं गतरसं पूति प्रयुषितं च यत्  
उच्चिष्टमपि चामेध्यं भोजनं तामसप्रियम् ।

Yātayāmam gatarasam pūti paryuṣitam ca yat

ucchiṣṭamapi cāmedhyam bhojanam tāmasapriyam

(B.G.17.10)

*That which is stale, tasteless, stinking, cooked overnight, refuse and impure is the food liked by the Tāmasiks.*

*Yātayāmam and Gatarasam (cold food devoid of taste and essence) :*

One Yama is 3 hours. Food that gets cold is stale. In these days of canned foods, preserved fruits, stored vegetables and refrigeration facilities, almost a substantial majority of us have come to love stale foods. Ancient Indian writings on diet did not include taking a diet containing preservatives, insecticides, emulsifiers, artificial colourings and other chemicals.

*Pooti (foul-smelling):* Men of inertia have a natural liking for stinking food that has intolerable smell for others.

*Paryuṣitam (Stale):* Food cooked overnight or kept for days together comes under this category. In south India, there is a peculiar appetite for taking rice that has been kept soaked in water through the previous night. The next morning it becomes both stale and tasteless (*gatarasam*). Some in north India like old



rotis. We can include all the fermented drinks which the Tāmasik people love to drink under this category.

*Ucchistam (Leftover)*: That which is leftover by others, is commonly liked by the Tāmasik persons.

*Amedhyam (impure)*: Impure and filthy food i.e. that which is not fit for human consumption.

Those foods which are 'dead', partially spoiled, which have lost their essence, which have been processed a great deal, which have been preserved in some way having no spark of life about them, or which lack the vitality of food that is alive, are the ones liked by the Tāmasik. The innate personality structure of the Tāmasik is reflected in their liking for such foods. Hence, all such foods are classified as Tāmasik foods. These foods may add 'matter' to the physical body, may nourish the grossest aspect of the body but they create a feeling of heaviness and lethargy.

Due to external circumstances like busy work schedule, high-tech advertisements etc. even when a Sātvik man resorts to such diets (as canned foods, etc.), mentioned above, consistently, his taste also changes and he slows and grows Tāmasik. Energy and vitality are almost absent in such foods and hence the functioning gets sluggish and diseases of degeneration and accumulation of excessive toxic matter are likely to occur leading to illness like obesity, arthritis, hardening of the arteries, etc.

When food is spoiled, its chemical structure breaks down, and because of the acidity that results, some nutrients are destroyed. Rather than being useful, they may break down into products which cannot be used by the body, but must be excreted. In the mean time, they are under circulation and may act as irritants to the nervous system as well as to the other cells, tissues and organs. Eating Tāmasik food makes one less alert. One may vacillate between an irritating restlessness and a tendency to fall asleep.

Fermentation is essentially a process of decomposition, especially when it is poorly controlled and overdone. Alcoholic drinks, especially the poorer quality ones, belong to this category.

Meat is also likely to be Tāmasik especially when it is not fresh. Once the animal cells die, the process of degeneration and decay begins. Most meat marketed is not freshly slaughtered and are

treated to destroy the toxic components or improve the taste. Unless this process is carried out carefully with a total knowledge of what is happening, the result is likely to be Tāmasik.

The way in which the animal lives and grows may also affect its properties. Animals that are sluggish, heavy and unhealthy, are more likely to yield a Tamasik effect. Wild game and fish freshly killed and properly prepared were not regarded by the ancient Indians as detrimental. The effects of such fresh, wholesome meat were said to be Rājasik.

#### *Rajasik Foods*

कट्वम्ललवणात्युष्णतीक्ष्ण रुक्षविदाहिनः

आहाराः राजसास्येष्टाः दुःख शोकामयप्रदाः

katvamlalavṇātyuṣṇa tīkṣṇa- rukṣavidāhinaḥ,  
āhārāḥ rājasaśyeṣṭāḥ duḥkhā śokāmayapradāḥ.

*Foods that are Katu - bitter, amla - sour, lavaṇa - saline, ati Uṣṇa - steaming hot, tīkṣṇa - burning, are the ones liked by Rājasiks.*

That which stimulates the nervous system, speeds up metabolism and activates, is called Rājasik. e.g.: coffee, tea, tobacco. Green chillies and pepper are considered Rājasik but dried red chillies tend to be more Tamasik. High quality wines are Rājasik.

These Rājasik foods will energise but not in the sense of lending a clear balanced energy. They tend to stimulate and push the organism to increase its speed and to indulge more in physical activity, sensual pleasures and comforts. Spiced and cooked to perfection with lots of rich sauces, it tempts one to eat more and leads the attention to the savour of the food and away from internal signals.

Rājasik food is rich and tasty and meant for the Kings (Rājās). It is recognised that a pushing, aggressive worldly kind of activity is appropriate for rulers, for the military forces and for those who concern themselves with political matters - who deal in the area of domination, forcefulness and warfare. In fact, in some of the Indian traditions, the caste which filled such roles - the Rajput



(literally "son of the King"), was expressly permitted to take meat and wine, whereas the Brahmin, who is not a ruler, but a scholar, teacher and spiritual seeker, has always been forbidden these Rājasik foods.

Such a diet, no doubt, creates in an individual brilliant energies and keeps all vigorous men restlessly striving to fulfil their uncontrolled passions and desires; hence, in their final reactions, they lead the eater towards a life productive of 'Pain, grief and disease'.

### *Sātvik Foods*

आयुः सत्वमारोग्यसुखं प्रीतिं विवर्धनाः।

रस्याः स्निग्धाः स्थिराः हृद्याः आहाराः सात्विकप्रियाः॥

āyu satvamārogyasukha prītivivardhanāḥ,  
rasyāḥ snigdhaḥ sthīrāḥ hṛdyāḥ āhārāḥ sātvikapriyāḥ.

*Those foods which increase the Āyuh (Life and vitality), Sattva (purity), Bala (Strength stamina), Ārogya (health), Sukha (happiness) and Prīti (cheerfulness and good appetite), are termed Sātvik. These foods are Rasyāḥ (savory), Snigdhaḥ (oleaginous), Sthīrāḥ (substantial), Hṛdyāḥ (agreeable) and are liked by the Sātviks*

In contrast to Tāmasik and Rājasik foods, those foods, which are fresh, wholesome, natural, of good quality, yet mild in spices, neither over nor undercooked, are experienced as lending a calm alertness and at the same time a state of quiet energy. Such foods are called Sātvik. They are said to nourish the consciousness. They not only provide nourishment for the body, but they do not adversely affect the overall energy state. They add vitality to the total system by bringing a perfect, harmonious balance of energy states in the food itself. They don't pull energy from the body or weigh it down; they don't make it heavy; neither do they irritate nor push it beyond its capacity. Rather, they provide a precise balance of nourishment and create no undue waste. Such foods are the ones which are most likely to be experienced as Sātvik. They are the ones which are likely to give the body lightness, alertness, energy and create a clear consciousness.

Sātvik foods give strength from within. In contrast Rājasik foods supply strength to the muscles and give a feeling that his energy is coming from the food he has eaten. Fresh fruits, wholesome grains and the fresh milk of the cow, are Sātvik foods. Raw milk just drawn from a healthy cow is considered ideal. If, however, it is kept for sometime, then it is to be heated to its boiling point before it is consumed. Milk of the buffalo is considered more Rājasik since it is heavier and more fattening. Any milk which becomes sour or spoiled, of course tends to acquire a Tamāsik property.

In describing the natural taste of particular types of food that is accepted and liked by good men of spiritual urges (*Satva*), it is said that they like only such diets which increase the vitality (*Ayuh*), and not sheer bulk; which supplies the energy for meditative purposes (*Vīrya*); which increases and unfolds the secret strength (*Bala*) to resist temptations for sense-objects; which provides good health (*ārogya*) so that they may not fall ill and suffer a break in their regular sādhanā. Such people will have a natural inclination to take food which will augment joy (*Prīti*) and inner cheerfulness (*Sukha*). In short, such creative men, by their own choice, enjoy only food that is clean and wholesome.

### 7.2.3 Mind over Matter

The emphasis in bhagvadgita is on the Guṇās of the persons and the corresponding types of food they like, meaning thereby, that the mind plays the most important part in nutrition. No doubt diet can influence the mind and change the personality, but a strong mind can digest the most Tāmasik food and still live very healthily. But, how many of us have that strong capacity of great Yogis? Hence, it has become almost mandatory to change our food habits towards a Rājasik one from Tāmasik, going on to Sātvik diet. With a proper attitude of the mind attached to it, a Yoga Sādhaka can gain immensely in his journey towards mental control. The right attitude is to have a proper diet as a means to the end - the mind control and not diet schedule as an end by itself. Often, one can get stuck with too much of emphasis on diet almost to the detriment of the goal itself. Fanaticism, ego, hatred and jealousy towards those who do not follow the diet



regimen which they would like them to follow, may enslave them.

### 7.2.4 Transcending the Guṇās

Working through the Guṇās, a Yogi aspires to reach a *guṇātīta*sthiti (transcending the gunas).

उदासीनवदासीनो गुणैर्यो न विचाल्यते

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥

Udāsīnavadāsīno guṇairyo na vicālyate,  
guṇā vartanta ityeva yovatiṣṭhati neṅgate.

*Remaining like one unconcerned, undisturbed by the three modes (Guṇās) realizing that they alone are operating throughout creation; not oscillating in mind but ever Self-centered;*

समदुःखसुखः स्वस्थः समलोष्टाश्मकांचनः।

तुल्य प्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः॥

Samaduḥkhasukhah svasthaḥ samaloṣṭaśmakāñcanaḥ,  
tulyapriyāpriyo dhīrastulyanindātmamastutiḥ.

*Unaffected by joy and sorrow, praise and blame - secure in his divine nature; regarding with an equal eye a clod of clay, a stone, and gold; same in his attitude towards pleasant or unpleasant (men and experiences); firm-minded;*

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥

Mānāpamānayostulyaḥ tulyo mitrāripakṣayoḥ,  
sarvārambhaparityāgī guṇātītaḥ śa ucyate.

*Uninfluenced by respect or insult; treating friend and enemy alike; abandoning all delusions of personal doership - it is he who has transcended the triple qualities!*

Lord Kṛṣṇa points out the characters of a "free soul" (liberated) while still in the body. these persons have disassociated them-

selves from the world of flux and unsubstantial seemingness.

An ordinary mortal is continuously stirred by the triple qualities while witnessing the motion picture of life. But the calm yogi observes the scenes without the prejudices and agitations of mind. In a common man these scenes would provoke feelings of love and hate, attraction and repulsion.

### 7.2.5 Yoga and Vegetarianism

Dr. Brena, in his book 'Yoga and Medicine' (pub: The Julian Press, Inc., New York, 1972), describes several factors that go in favour of vegetarianism.

1. Man is not a carnivore structurally. In a genuine carnivore, the canine teeth are very long to enable the animal to sink into its prey and immobilise it; the molar teeth are pointed so that the animal can separate the meat from the bone and chew various fibers. The intestine is about 3 to 5 times longer than the body. Man is more herbivorous because of more developed incisors, reduced canine teeth and flatter molar teeth and the intestine barely double the length of the body.
2. Man gets the energy directly when he feeds on vegetables and fruits as they are the primary producers. Whereas in non-vegetarian food the vital energy is of second hand and essentially you consume "dead second hand food".
3. A Yogi likes to cause least disorder and least destruction possible in nature; fruits, vegetables, nuts, milk, etc., involve least destruction of living creatures.
4. A Yogi learns the art of using the least for himself. Unnecessary and useless waste of energy is cut down. For better efficiency, he changes his body structure by harmonizing the breathing pattern and removing mental and emotional imbalances. His body learns to function efficiently requiring lower calories that can be obtained by simple wholesome vegetarian diet. With progress a yogi learns to manage his metabolism with hardly any food; The sign of progress is to move from high calorie meat diet to low calorie vegetarian diet and proceed on to hardly any calorie in the diet.

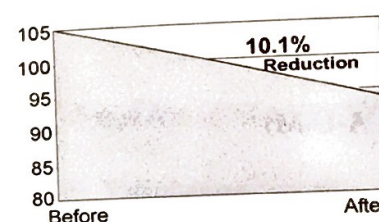


## CLEANSE - INSIDE TOO

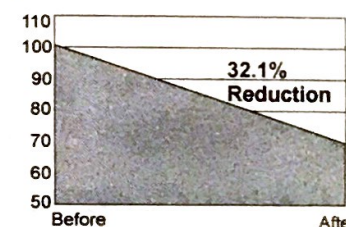
### 8.1 MEDITATION AND SILENCE

Modern research has now thrown light on the Yogic processes especially meditation. Experiments on T.M. (Transcendental Meditation) have shown that meditation can induce greater rest as can be seen in the following chart.

**SMET - I Deep relaxation technique (25 minutes)**



**SMET - II Cyclic Meditation (25 minutes)**



It is shown that Transcendental Meditation (TM) for 20 minutes and Cyclic Meditation (CM) for 25 minutes can give much more rest than 6 hours of sound sleep.

Meditation is a Yogic process of providing deep rest to the system by allowing the mind to calm down to its basal states. Features of meditation are :

- (i) Mind dwells on a single thought of choice,
- (ii) deep relaxation of all parts of the body,
- (iii) reduced metabolic rate by slowing of breath,
- (iv) freshness, lightness and a feeling of expansion at mental level,
- (v) calmness, peace and serene bliss and
- (vi) continuous awareness.

The benefits are many. Improved concentration, memory, emotional equipoise and higher creativity are observed.

### Fields of Application of Yoga at sVYASA

- I) Yoga for all General public and Masses (Rural)
- II) Yoga for unraveling the Hidden potentials of human beings
- III) Yoga in Education
- IV) Medical Applications
- V) Yoga for Corporate Sector: SMET, HOLSYM
- VI) Yoga for the Handicapped: MR, Blind, Schiz
- VII) Yoga for the socially deprived: Orphans, Addicts Remand home inmates, Prisoners
- VIII) Other Applications of Yoga: Sports, Music, Dance, Law, Quantum Physics and Technology

### What is Prashanti Kutiram?

The abode of peace (Prashanti Kutiram) is the name of a spacious campus 20 miles from Bangalore. This is the Head Quarters of sVYASA.



## 8.2 SIMPLE PROCESS OF MEDITATION

1. Sit in Padmāsana or any comfortable posture with spine erect.
2. Close the eyes and relax the whole body.
3. Feel the breath - cool air entering through the nostrils and warm air coming out.
4. Perform 5 rounds of Bhrāmari.
5. Now repeat Bhrāmari in the mind and feel the vibrations all over the body.
6. Learn to enjoy the state of inner Silence.
7. Share your experiences with the teacher.
8. Use the post meditation phase to harness your memory and creativity

## 8.3 NĀDĀNUSANDHĀNA

(A-kāra, U-kāra, M-kāra, A-U-M)

### A. A- KĀRA CHANTING

Sthiti: Vajrāsana

#### PRACTICE

- Sit in any meditative posture and adopt cin-mudrā.
- Feel completely relaxed and close your eyes.
- Inhale slowly and completely.
- While exhaling chant 'AAA' in a low pitch.
- Feel the sound resonance in the abdomen and the lower parts of the body.
- Repeat nine times.



### B. U- KĀRA CHANTING

Sthiti: Vajrāsana

#### PRACTICE

- Sit in any meditative posture.
- Adopt Cinmaya Mudrā.
- Feel the sound resonance in the chest and the middle part of the body.
- Repeat nine times.



### C. M-KĀRA CHANTING

Sthiti: Vajrāsana

#### PRACTICE

- Sit in any meditative posture.
- Adopt Ādi Mudrā.
- Inhale slowly and completely.
- while exhaling chant 'MMM' in a low pitch.
- Feel the sound resonance in the entire head region.
- Repeat nine times.



### D. A-U-M CHANTING

Sthiti: Vajrāsana

#### PRACTICE

- Sit in any meditative posture.



- Adopt Brahma Mudrā.
- Inhale slowly and completely, fill the lungs.
- While exhaling chant 'A-U-M' in a low pitch.
- Feel the sound resonance throughout the body.
- Repeat nine times.



#### Note

- Different sounds like A, U, M & AUM are produced loudly so that they generate a fine resonance all over the body. (Resonance will occur only when the frequency of the generated sound matches with the natural frequency of the body).
- These resonant sounds act as stimulations and the post-resonance silence deepens the awareness and releases even very subtle tensions.
- Therefore, while producing different sounds (A, U, M, & AUM) try to adjust the pitch in such a way that a fine resonance is achieved.

### 8.4 OM- Dhyāna (MEDITATION)

#### Sthiti: Any Meditative Posture

#### PRACTICE

- Sit in any comfortable meditative posture feeling completely relaxed.

#### Phase I

- Close your eyes and start chanting OM mentally. Allow the mind to repeat OM continuously without any break. If there are distractions, chant OM faster, not giving a chance for distractions.
- After a while the chanting slows



down. Consciously slow it down further. If the mind jumps to distractions, increase the speed of japa of OM. Thus, by increasing and decreasing the speed of chanting, allow the japa to settle down to a slow pace with an unbroken stream of effortless flow of OM japa in your mind.

#### Phase II

- Make the chanting softer and softer, gentler and gentler, and more and more effortless. As you progress on the path of meditation, you will reach the second phase of japa in which you start feeling the vibrations of the japa in some part of the body and later throughout the body (three dimensional 3D awareness).

#### Phase III

- As you slow down the japa of OM, observe the gap between two OM's. As you slowdown further, the gap goes on becoming wider and wider to diffuse into silence.

#### Phase IV

- The experience of inner silence helps to expand from the three dimensional awareness of the body to all pervasive awareness(beyond the limits of the body). The bed of silence becomes deeper and more expansive. Visualise and feel an ocean of silence with gentle soft waves of OM on it. Now merge into complete silence and reach the stage of *Ajapa(no repetition)*. This silence is the source of Creativity, Power, Knowledge and Bliss. Remain in this state for a while.

#### Phase V

- From this deep ocean of silence in the heart region, let one OM emerge as an audible sound which diffuses into the entire body and the space all around. Enjoy the beautiful vibrations.
- Blink the eyes slowly, gently open the eyes and come out of meditation.



## Note

- *Try to touch this state of deep rest and inner silence several times in the day whenever you have some free time.*

## 8.5 THE SCIENCE OF EMOTION CULTURE

### A. Harnessing the "Right Brain"

Brain researchers have found that the right lobe of the brain is the seat of emotions, creativity, etc. which we have been calling as the "heart". The "head" representing the intellect has its abode in the left lobe of the brain. Modern science has helped to develop the left brain but the right is grossly neglected. This lopsided growth is at the base of most of the modern ailments and increasing unrest and decreasing quality of life. Thus, harnessing the right brain has become very necessary.

Bhakti yoga or the Yoga of devotion aims to fill this need. This science of emotion culture develops the right brain, purifies the emotions and elevates man to experience ecstatic bliss of Divinity.

Bhakti Lahari audio cassettes of sVYASA consist of Prayers, Slokas, Namavalis, Bhajans, Chants, etc. These devotional songs harness the emotional personality through the science of emotion culture by invoking, amplifying and diffusing the emotions. Through release of emotional suppressions you can achieve better health, harmonious growth of head and heart, and great bliss.

### B. Physiology of Emotions

In thinking, changes are confined predominantly to the skull region. When any thought persists, it intensifies, triggering the centres of emotions in the right brain and limbic cortex. This discharges nerve impulses that activate the sympathetic nervous system and also releases hormones that are transmitted through the blood stream. This in turn sets off a series of chain reactions resulting in wide spread physiological changes.

The emotions are thus felt all over the body such as tears in the

eyes, choking in the throat, rushing of blood to the face, goose-flesh, etc. At their termination the nervous system slowly returns to normal. The changes due to emotions or feelings are more intense and lasting compared to mere thinking.

### C. Kāma, Prema and Bhakti

Love is one of the most powerful emotions manifest in all beings. At its grossest level it projects itself as lust. This Kāma is insatiable and energy-sapping. Its effect is like a tempest after sunset. Selfishness reigns supreme in this. But Prema (pure love) is elevating. Its gentle spring always remains fresh. Featured by Tyāga (sacrifice), the lover finds his happiness in that of his beloved. "Tat Sukha Sukhitvam" is the formula, says Nārada. Much greater is the bliss of Prema compared to the joy of Kāma.

Bhakti is Prema (love) with total surrender. With the "Śaranāgati" of himself and his ego at the feet of the Lord, man merges himself into his Lord culminating in sākṣatkāra. In this state, the Bhakta experiences an ecstatic bliss.

### D. Sing with Bhāva

Songs in devotional sessions are aimed to tune the heart-strings towards a self-elevating Bhakti bhava.

Come, join the group, sing aloud. This is the way to purify your emotions and grow towards perfection or Divinity.

In training the right brain, it is the Bhāva (attitude) that matters more than mere words. That is why hymns, whatever be the language, have universal appeal. There is a heavenly rhythm, a harmony and a melody in every sound and sigh. If these are fine-tuned with Prema and Bhakti, one reaches the heights of happiness-the zenith of ecstasy.

Sing loudly with the group; sway with the sound. Let your heart melt, let tears roll down your cheeks freely; let go all your feelings without inhibitions. You feel light in the head. Your emotional



suppressions diminish, diffuse and vanish like clouds before sunshine. You come out of the session with a lightness of heart and the gloom of unknown sorrow changes into a bright gleam of joy. The world appears a better place. Serve others too with this elixir of happiness by emotion culture.

## 8.6 CORRECTING THE WRONG NOTIONS

### A. Lectures

The IAYT, as mentioned earlier, works at all levels i.e. Annamaya kośa, Prāṇamaya kośa, Manomaya kośa, Vijnānamaya kośa and Ānandamaya kośa levels. We saw in the previous section as to how mind and emotions are dealt with to vanquish the Ādhi.

At Vijnānamaya Kośa level, the wisdom predominates and analysis to understand the subtleties of the laws of human existence is used. Series of 12 lectures on Integrated Approach of Yoga Therapy unravel the concept of health according to WHO definition and its relation to yoga; concept of body and disease according to modern medical world and yoga & spiritual lore; the root cause in the Manomaya kośa as Ādhi which leads to all modern diseases called Vyādhī; various yoga methods work at all the 5 levels i.e., Annamaya kośa, Prāṇamaya kośa, Manomaya kośa, Vijnānamaya kośa and Ānandamaya kośa levels; unseen imbalances at the mind level, emotions and prāṇa level can be set right to prevent diseases, promote normal and positive health and remove the symptoms of the diseases; at Vijnānamaya kośa level the lectures will correct our notions about stress, misery and happiness as postulated and described in Yoga and Spiritual lore; the lectures related to Ānandamaya Kośa are meant to delineate the methods used to bring Ānanda (bliss) into our day to day lives by the process of Karma Yoga.

Thus, the series of lectures open up new vision among the participants towards a life of fulfilment and bliss.

The details can be found in the following books brought out by

Swami Vivekananda Yoga Prakashana (Publications wing of sVYASA)

1. Yoga and Health.
2. Yoga, its basis and applications.
3. The science of emotion culture.
4. The secret of action.
5. The science and art of prāṇāyāma.

### B. Yoga Counselling

Having given the overall vision about Yoga, Health and IAYT for promotion of positive health through the lectures and interactions through questions and answers, yoga counselling is used to concretise this wisdom presented through lectures to solve the problems of the individuals.

Specially trained yoga counsellors diagnose the basic problems of participants at psychological level which may later percolate into the prana & body level to cause diseases. One or more of the following 8 dimensions are found during the interaction and discussion on a one to one basis;

- a) Hereditary Tendencies
- b) Congenital problems & their repercussions on the psychology
- c) Over sensitivity
- d) Excessive rush & speed of mind
- e) Perfectionist attitude in life
- f) Calamities & trauma encountered by the persons
- g) Psychological conflicts between
  - i) One ethical norm and other
  - ii) One duty & other duty
  - iii) duty & ethics
- h) Questioning the very basis of
  - i) ethics & morality
  - ii) duties
  - iii) injunctions & disciplines in life
  - iv) the purpose of this life.



Having identified one or more of these problems, the councillor will suggest solutions to the problems and will substantiate & convince the usefulness of those solutions through anecdotes, illustrations, scientific data (if necessary) etc.

The participant will understand & decide to try out the suggested methods to change themselves by those specific yoga methods.

The persons are asked to keep a diary to check for themselves about their progress or otherwise, they are followed up on a day to day basis so that they will be able to learn as to how they can apply the principles effectively.

### 8.7 BRINGING BLISS UNTO DAILY ACTIVITIES

Karmayoga techniques are used to bring the bliss and happiness of Ānandamaya Kośa into all activities of their daily life

The general nature of us is that either

- a) we want to escape work or
- b) we get lost in work, often getting obsessed with work and turn workaholics leading to large tensions and stresses
- or c) we maintain moderation in our work habits, think of helping others or involve in national constructive works or humanitarian services etc.

Initially we alternate phases of relaxation, slowing, calming and silencing with work. Gradually we start learning the art of working in relaxation. As we learn the science of deeper relaxation through dynamic relaxation process as cyclic meditation, we learn the art of working in blissful awareness. The inner cleansing starts and the deep seated stresses, blocks, knots, obsessions, phobias, etc will all come out from the subconsciousness level paving way for manifestation of the divinity within us.

Hardly do we realise the importance of silence at the mental level, slowing of breath at Prāṇa level and relaxation of groups of muscles at the body level. and much less the experience of bliss. when we start understanding the role of each of the above and

start using them regularly the happiness in our life starts blossoming. This is what we call as promotion of positive health.

The positive health can now be called blissful health.

And that is the way of Anandamaya Kośa

Let us all, not only use IAYT to prevent ailments to maintain normal health but also promote our positive health through regular practices of yoga mentioned in the earlier chapters of this book.

### CLOSING PRAYER



सवे भवन्तु सुखिनः

सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु

मा कश्चित् दुःखभाग् भवेत् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

*Sarve bhavantu sukhinah,*

*Sarve santu nirāmayāḥ;*

*Sarve bhadrāṇi paśyāntu,*

*Mā kaścit duḥkha bhāgbhavet.*

May all be happy. May all be free from diseases. May all see things auspicious. May none be subjected to misery.

Om Peace Peace Peace.



**Integrated Yoga Module for  
PROMOTION OF POSITIVE HEALTH  
(Alternate Days)  
Set - A (60 minutes)**

Practice No.	Practice	Rounds	Duration
<b>3.2</b>	<b>Breathing Practice</b>		
3.2.2	Hands stretch breathing	3x3	2 min.
3.2.3	Ankle stretch breathing	5	1 min.
3.2.5	Rabbit breathing	5	1 min.
3.2.7	Śaśāṅkāśana breathing	5	1 min.
5.3.25	Instant Relaxation Technique (IRT)		1 min.
<b>4.3</b>	<b>Loosening Exercises</b>		
4.3.1	Jogging		2 min.
4.3.2	Forward and backward bending	10	20 sec.
4.3.3	Side bending	10	20 sec.
4.3.4	Twisting	10	20 sec.
4.3.5	Pavanamuktāsana Kriya	5x2+10+10	2 min.
5.3.26	Quick Relaxation Technique (QRT)		2 min.
<b>5.1</b>	<b>Suryanamaskāra</b>	3	2 min.
<b>5.3</b>	<b>Yogāsana</b>		
	<i>Standing Postures</i>		
5.3.1	Ardhakati Cakrāsana	both sides	1+1 min.
5.3.4	Trikoṇāsana	both sides	1+1 min.
5.3.6	Pārśvakoṇāsana	both sides	30 sec. each
	<i>Sitting Postures</i>		
5.3.10	Paścimatānāsana		1 min.
5.3.11	Uṣṭrāsana		1 min.
5.3.12/13	Vakrāsana or Ardha Matsyendrāsana	both sides	1+1 min.
	<i>Prone Postures</i>		
5.3.16	Bhujāṅgāsana		1 min.
5.3.17	Śalabhāsana		1 min.
	<i>Supine Postures</i>		
5.3.21	Halāsana		30 sec.
5.3.22	Cakrāsana		30 sec.
5.3.27	Deep Relaxation Technique (DRT)		7 min.
<b>6.5</b>	<b>Preparatory Practices for Prāṇāyāma</b>		
6.5.1	Cleansing breath (Kanālabhāri Kriya)	40 - 100	1 min.

6.5.2	Vibhāgīya Śvasana	3 x 4	2 min.
<b>6.6</b>	<b>Prāṇāyāma</b>		
6.6.1	Sūrya Anuloma Viloma Prāṇāyāma	5	1 1/2 min.
6.6.3	Nādiśuddhi Prāṇāyāma	5	3 min.
6.6.4(a/c)	Śītalī or Sadanta Prāṇāyāma	5	1.5 min.
6.6.5	Bhrāmari Prāṇāyāma	5	1.5 min.
8.3	Nādānusāndhāna Prāṇāyāma	3x4	3.5 min.
8.5	Devotional Songs		5 min.
8.4	Meditation		5 min.
	<b>Total</b>		<b>60 minutes</b>

**Integrated Yoga Module for  
PROMOTION OF POSITIVE HEALTH  
(Alternate Days)  
Set - B (60 minutes)**

Practice No.	Practice	Rounds	Duration
<b>3.2</b>	<b>Breathing Practice</b>		
3.2.1	Hands in and out breathing	5	1 min.
3.2.4	Dog breathing	5	1 min.
3.2.6	Tiger breathing	5	1 min.
3.2.8	Stright leg raise breathing (alt.both)	5x2+5	2 min.
5.3.25	Instant Relaxation Technique (IRT)		1 min.
<b>4.3</b>	<b>Loosening Exercises</b>		
4.3.1	Jogging		2 min.
4.3.2	Forward and backward bending	10	20 sec.
4.3.3	Side bending	10	20 sec.
4.3.4	Twisting	10	20 sec.
4.3.5	Pavanamuktāsana Kriya	5x2+10+10	2 min.
5.3.26	Quick Relaxation Technique (QRT)		2 min.
<b>5.1</b>	<b>Sūryanamaskāra</b>	3	2 min.
<b>5.3</b>	<b>Yogāsana</b>		
	<i>Standing Postures</i>		
5.3.2	Artha Cakrāsana		1 min.
5.3.3	Pāda Hastasana		1 min.
5.3.5	Parivṛtta Trikoṇāsana	both sides	1+1 min.



### Sitting Postures

5.3.7	Vajrāsana	1 min.
5.3.8	Śaśāṅkāśana	1 min.
5.3.9	Supta-Vajrāsana	1 min.
5.3.14/15	Hamsāsana or Mayūrāsana	one of them 1 min.

### Prone Postures

5.3.18	Dhanurāsana	1 min.
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### Supine Postures

5.3.19	Sarvāṅgāsana	2 min.
5.3.20	Matsyāsana	1 min.
5.3.23/24	Ardha Śīrṣāsana or Śīrṣāsana	one of them 1 min.
5.3.27	Deep Relaxation Technique (DRT)	7 min.

### 6.5 Preparatory Practice for Prāṇāyāma

6.5.1	Cleansing breath (Kapālabhāti Kriya)	40 - 100 1 min.
6.5.2	Vibhāgiya Śvasana	3 x 4 2 min.

### 6.6 Prāṇāyāma

6.6.1	Candra Anuloma Viloma Prāṇāyāma	5.5 min.
6.6.3	Nādiśuddhi Prāṇāyāma	5 3 min.
6.6.4(b)	Sītkaṛī Prāṇāyāma	5 1.5 min.
6.6.5	Bhrāmaṛī Prāṇāyāma	5 1.5 min.
8.3	Nādānusāndhāna	3x4 3.5 min.
8.5	Devotional Songs	5 min.
8.4	Meditation	5 min.

Total 60 minutes

### Other practices for both the sets

- Kriyas - Jalaneti, Sutrāneti and Vamana Dhouti.
- Trāṭaka - Everyday 30 minutes in the evening.
- Laghu Śāṅkhaṇḍaśaṅka - once in three to six months.

### Standard International Transliteration Code (used to transliterate Sanskrit words in the text)

अ = a	ड = ḍa
आ = ā	ढ = ḍha
इ = i	ण = ṇa
ई = ī	त = ta
उ = u	थ = tha
ऊ = ū	द = da
ऋ = ṛ	ध = dha
ए = e	न = na
ऐ = ai	प = pa
ओ = o	फ = pha
औ = au, ou	ब = ba
अं = ṁ	भ = bha
अः = ḥ	म = ma
क = ka	य = ya
ख = kha	र = ra
ग = ga	ल = la
घ = gha	व = va
ङ = ṅa	श = śa
च = ca	ष = ṣa
छ = cha	स = sa
ज = ja	ह = ha
झ = jha	क्ष = kṣa
ञ = ña	त्र = tra
ट = ṭa	ज्ञ = jña
ठ = ṭha	



## **AROGYADHAMA**

(Yoga Research Health Home at Prashanti Kutiram)

### **Ailments Treated**

- Bronchial Asthma, Nasal Allergy, Chronic Bronchitis.
- High and low BP and Ischaemic Heart Diseases (IHD).
- Anxiety Neurosis, Depressive Neurosis and Psychosis.
- Gastritis and Peptic Ulcer, Chronic Diarrhea and Dysentery.
- Ophthalmic disorders; short and long sight, astigmatism squint, initial stages of cataract and glaucoma.
- Mental Retardation and Cerebral Palsy.
- Diabetes, Thyrotoxicosis, Obesity.
- Epilepsy, Migraine, Tension Headache.
- Rheumatism, Low Back pain, Arthritis.
- Cancer.

### **Facilities and Amenities Provided**

- Well trained yoga teachers.
- A daily routine drawn to provide glimpse of a tension-free life of no excesses.
- Serene, tranquil and homely atmosphere.
- Good library facilities.
- Audio-Visual presentations.
- Regular lectures on yoga, yoga therapy and other applications.
- Discussion and clarification sessions on various techniques and principles of yoga.
- Devotional session and educative yoga entertainment.
- Medicines, yoga equipment, books and publications.
- Yogic counseling.
- Diet : simple wholesome vegetarian yoga - diet is provided Fruits and other eatables when allowed by our doctors will be made available on request .
- Medical faculty

**Dr. R. Nagarathna, MBBS, MD, FRCP (Edin),**

Chief yoga therapy consultant

Resident medical officers

Medical research assertants.